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THE Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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Volume XXXVI
1939

Louisville, Kentucky
Southern Baptist Theological Seminary
1939

v.36
1939

THE
Review and Expositor

Vol. XXXVI. January, 1939 No. 1

Conceptions of God In Certain of Browning's Dramatic Monologues

By Adelaide P. Bostick

The poems which I shall consider in this article are: *Caliban upon Setebos, or Natural Theology in the Island; Cleon; An Epistle Containing the Strange Medical Experience of Karshish, the Arab Physician; Saul;* and *A Death in the Desert.* These poems seem not to have been considered as a series either by Browning himself or by his editors; I have examined a number of volumes of *Selections* from Browning and in no one of these have I found all five of the poems; in the *Complete Works* they do not appear together; and the chronological order in which they were written is quite different from the order in which I am considering them. The first nine stanzas of *Saul* were published in 1845 in *Bells and Pomegranates* Number 7, (Dramatic Romances and Lyrics), and the full poem in 1855 in Volume II of *Men and Women; Cleon* was published in pamphlet form in 1855, and reprinted the same year in Volume II of *Men and Women; An Epistle* was also published in 1855 in Volume I of *Men and Women. A Death in the Desert* and *Caliban upon Setebos* were published in 1864 in *Dramatis Personae,* these being the only two of the five which were originally published in the same volume.

Notwithstanding these facts, I have found it most interesting to study the five poems in the order mentioned as an ascending series in the development of the conception of

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God. I have found that they make a good class unit, whether from the standpoint of character study or from that of religious ideas. I believe, moreover, that by their contrasts and implications they reveal much of Browning's own religious convictions. I have several times used the five poems as a class unit, both in courses under the religious education department of the Y. W. C. A., and as part of an elective course on Browning and Tennyson in a junior college. The Y. W. C. A. groups consisted of women who were mature in experience but who had little or no previous knowledge of Browning; the college students were Freshmen and Sophomores who also had little previous knowledge of Browning since irregularities of schedule resulted in their taking this course before they had completed the regular survey course in English literature. In both cases, I gave a brief introduction on the dramatic monologue as a literary form, illustrating with *My Last Duchess, Confessions,* and *The Patriot,* and then immediately concentrated on the five poems. In both cases, also, I found that the poems aroused keen interest, both in the five contrasting characters represented and in the way in which each character's religious conceptions were related to his own nature and experience.

Caliban is one of the most unusual and bizarre poems in all the range of literature. By his title *Caliban upon Setebos, or Natural Theology in the Island,* Browning sends us back to Shakespeare's *Tempest,*[1] where the monster curses by "my dam's god Setebos." By the quotation below the title, "thou thoughtest that I was altogether such an one as thyself,"[2] Browning suggests that this theme is anthropomorphism or the universal and age-long tendency of the human mind to "make gods in the image of men". Browning's portrayal of the character of Caliban resembles Shakespeare's in his brutish nature, his sullen resentment at having to work, and his bitter hatred of Prospero and Miranda; he wreaks upon the "ounce sleeker than youngling mole" the torture which he would inflict upon Miranda if she were his

[1] Act I, Scene 2, line 371. [2] Psalm 50:21.

wife, and identifies himself with the "lumpish sea-beast" which he has blinded and calls by his own name—"a bitter heart that bides its time and bites".[3] But Browning has put himself inside the mind of his Caliban and shows us what the world and God look like through the eyes of such a creature. It is true, as Berdoe has pointed out,[4] that in doing this Browning makes of Caliban a metaphysician with a knowledge of Calvin and St. Augustine, and that the poet is ridiculing the extreme Calvinistic theologies of the narrower religious sects. In spite of Berdoe's conclusion, however, that the poem is not a scientific success from the anthropologist's point of view, it nevertheless remains a very striking example of the effect of an individual's life upon his belief and of the inability of a brutish character even to conceive of a God of love.

The opening of the poem gives a vivid picture of purely sensuous enjoyment on the very lowest animal level. Caliban shows some slight appreciation of beauty in noting the pompion-plant "coating the cave-top as a brow its eye," and the flower which "drops with a bee inside"; but for his brutish nature the chief sources of enjoyment are sprawling "in the pit's much mire," kicking his feet in the cool slush, and feeling "small eft-things course" about his spine, while he gloats in the thought that he is cheating Prospero and Miranda, and takes delight in talking about

> " . . . that other, whom his dam called God,
> Because to talk about Him vexes—. . . .
> . . . . and time to vex is now
> When talk is safer than in winter-time."[5]

When Caliban begins to reason of the world about him, his first conclusion is that there must be some Power which has made the sun, the moon, the isle, the "snaky sea," trees, fowls, beast, and creeping things,

> "But not the stars; the stars came otherwise;
> Only made clouds, winds, meteors, such as that."[6]

[3] Lines 158-170. Cf. **The Tempest,** Act I, Scene 2, lines 340-350.
[4] **The Browning Encyclopedia,** article on **Caliban,** page 92.
[5] Lines 16-19. [6] Lines 27-28.

Caliban here illustrates the conclusion of many anthropologists and students of religion that no race has ever been found so crude or so degraded as not to have some idea of deity—for it is only sophisticated men who have reasoned out the unreasonable theory that the universe is the result of blind chance or "the fortuitous concourse of atoms." Thus far, except for his remark about the stars, Caliban is quite "orthodox," but his further observations show that mere belief in the existence and power of a Creator has no effect in elevating or purifying character, and he illustrates the remark of James: "The devils also believe and tremble."[7]

Caliban's only conception of God is in terms of power greater than man's, and judging by his own use of power in relation to things weaker than himself, he describes what he conceives to be God's relation to man. Lying in his cave, watching the line of crabs "that march now from the mountain to the sea," he idly muses on how he will treat them—twist off the pincers of "the first straggler that boasts purple spots," give two worms to the one "whose nippers end in red,"

> " 'Let twenty pass, and stone the twenty-first,
> Loving not, hating not, just choosing so."[8]

To him it seems self-evident that if he uses his superiority over the crabs to reward or punish as he chooses, so must God.

> " 'Thinketh, such shows nor right nor wrong in Him,
> Nor kind, nor cruel; He is strong and Lord.
> 'Am strong myself compared to yonder crabs . . .
> As it likes me each time, I do: so He."[9]

Berdoe's quotation from the *Westminster Confession of Faith* [10] shows how closely Caliban's idea, horrible as it is, parallels beliefs that have been seriously held by Christian theologians in their statement of the doctrines of election and reprobation: "The rest of mankind (i. e. all but the elect) God was pleased, according to the unsearchable coun-

[7] James 2:19.
[8] Lines 102-103.
[9] Lines 97-100, 108.
[10] **The Browning Encyclopedia,** page 94.

sel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth . . . to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious grace." It was this theology that was responsible for Jonathan Edwards' terrible sermon, "Sinners in the Hands of an Angry God," and it was such theology as this that Browning had encountered among the Calvinistic sects of England even in the middle of the nineteenth century, and against which he revolted as any humane person must do.

Again, Caliban imagines himself as having the power to bestow life on a clay bird and bid it to do what he cannot but fain would do—fly high and

". . . . nip me off the horns
Of grigs high up that . . . mind me not."[11]

Picturing the bird as falling and snapping his brittle leg, Caliban reveals his own character by his remark, "Why, I should laugh," and by his gloating over what he would do to prove his own autocratic power:

". . . I might hear his cry,
And give the manikin three sound legs for one,
Or pluck the other off, leave him like an egg,
And lessoned he was mine and merely clay."[12]

In yet another passage, Caliban remembers the "pipe of pithless elder-joint" which he uses to decoy and catch birds, and he pictures his wrath if the pipe "could prattle and boast" of its own power. In this he reminds us of Isaiah's discussion of God's use of human instruments and his rebuke of Sennacherib for assuming that the power was his own.[13] But while the prophet is illustrating God's use of wicked men to carry out purposes of righteousness, Caliban ascribes to his god merely his own desire to dominate and the cruelty of his own nature which he reveals by his delight in "the scream o' the jay

When from her wing you twitch the feathers blue."[14]

[11] Lines 82-83. [13] Isaiah 10:5-15.
[12] Lines 91-94. [14] Lines 118-119.

While Caliban ascribes great power to Setebos, he does not think Him all-powerful. He thinks that there is a "something over Setebos"[15] which he calls the Quiet. He thinks the superior power of the Quiet makes Setebos discontented and ill at ease, and that Setebos has created the visible world in order to have something on which to exercise His own power and reassure His own sense of weakness. Caliban thinks that Setebos creates

"By no means for the love of what is worked"[16]

but "in envy, listlessness, or sport,"[17] just as Caliban himself builds an elaborate castle in the sand. By the same analogy he thinks that Setebos will destroy the world with equal indifference.

"No use at all i' the work, for work's sole sake;
'Shall some day knock it down again: so He."[18]

Or it may be, Caliban thinks, that Setebos is moved by a more active feeling of dislike for His creatures:

". . . . He made all these and more,
Made all we see, and us, in spite: how else?"[19]

This spite theory may be compared with the Babylonian story of the creation of man to become a partisan in the quarrel between two opposing deities, and is in direct contrast with the Hebrew theory as expressed in the Book of Wisdom, "Never wouldst Thou have made anything if Thou hadst not loved it."[20] In further contrast with Caliban's theories of spite or aimless creation we see the creation of man explained in both the Old and the New Testaments as an expression of God's desire for children in His own image, capable of growing into the stature of His own first-born Son, and capable of communion and partnership with Him.[21]

Another subject on which Caliban muses is the question, "How far can man understand God and conform his conduct

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[15] Line 129. [16] Line 187.
[17] Line 61. [18] Lines 198-199.
[19] Lines 55-56. [20] Wisdom 11:24.
[21] Genesis 1:26; Romans 8:29; Ephesians 1:5; Ephesians 4:13; I Corinthians 3:9.

to God's will?" He wishes that Setebos would give him some clue by which to escape His spite:

"Aha, if He would tell me how! Not He!
There is the sport: discover how or die!"[22]

He thinks that Setebos delights to make sport of man, to keep him in ignorance of His whims, and to hold him entirely at His own mercy, even as Caliban does with the small creatures in his power; and he concludes that any attempt at understanding the deity or regulating one's life according to any settled laws would only infuriate Setebos the more.

" 'Doth as he likes, or wherefore Lord? So He!"[23]

Again this is in direct and striking contrast with the Biblical conception of God; even the sternest denunciations of the Old Testament prophets are based on the firm and unalterable convictions that God wills only good for all of His creatures, and that He can be depended on to do His part if men will conform to the plain and unmistakable commandments which He has given: "This commandment which I command thee this day, it is not hidden from thee, neither is it far off; . . but the word is very nigh unto thee, in thy mouth and in thy heart, thou mayest do it."[24] Jesus is very explicit in encouraging His followers to understand spiritual laws when He declares, "Ye shall know the truth, and the truth shall make you free;"[25] and He goes even further in inviting intimacy when He says, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."[26]

One of the truest features in the poem is Browning's picture of the effect of such religious conceptions on the actions and attitudes of the individual. Since Caliban interprets God entirely in terms of force, his own attitude is one of defiance when he thinks himself safe from observation, and of abject, cowering fear when he thinks that the scudding

[22] Lines 217-218. [23] Line 240.
[24] Deuteronomy 30:11 and 14.
[25] John 8:32. [26] John 15:15.

raven is a spy for Setebos that has "told Him all," and when he is frightened by the whirlwind, the lightning, and the thunder. He feels that he has been a fool to gibe at Setebos, and illustrates the primitive and savage idea of seeking to appease the anger of deity by sacrifice when he

". . . 'Lieth flat and loveth Setebos.'
'Maketh his teeth meet through his upper lip,
Will let those quails fly, will not eat this month
One little mess of whelks, so he may 'scape'."[27]

In contrast with Caliban's idea of God in terms of power only, Browning makes the aged John the Beloved, on his death-bed, discuss the same question. John declares that if

"Might can exist with neither will nor love
In God's case," while man recognizes in himself "love
No less than might and will, . . .
He is as surely higher in the scale
Than any might with neither love nor will,
As life, apparent in the poorest midge . . .
Is marvelous beyond dead Atlas' self."[28]

In *Christmas Eve* we find a similar expression:

"For the loving worm within its clod
Were diviner than a loveless god
Amid his worlds, I will dare to say."[29]

This emphasis on love as the highest and divinest quality in the universe may well be taken as an expression of Browning's own deepest faith, since it recurs so often, and especially since he seems to be speaking in *Christmas Eve* not dramatically, as in so many of his poems, but autobiographically as a parable of his own religious experience and convictions.

In complete contrast to the brute savagery of Caliban, the second poem in my series, *Cleon,* presents the man of intellect, culture, and refinement at his very best—but without belief in revealed religion. Cleon is an imaginary Greek philosopher of the first century A. D. who combines

[27] Lines 291-295. [28] **A Death in the Desert,** lines 554-565.
[29] **Christmas Eve,** lines 284-286.

within himself all the achievements of Greek culture; he is a poet, both epic and lyric, a musician, a painter, a sculptor, an anatomist, and a metaphysician. This poem is in the form of a reply to a letter from Protus, a neighboring king, who has sent rich gifts and has asked four questions. The first question is whether Cleon is really as versatile as rumor reports, and the answer, while not boasting, is perfectly frank:

"It is as thou hast heard: in one short life
I, Cleon, have effected all those things
Thou wonderingly dost enumerate . . . .
In brief, all arts are mine."[30]

Comparing himself with the great ones of the heroic age, Cleon admits his inferiority to each of these in some one specialty:

"I have not chanted verse like Homer, no—
Nor swept string like Terpander, no—nor carved
And painted men like Phidias and his friend."[31]

He claims, however, that he has "entered into sympathy

With these four, running these into one soul,
Who, separate, ignored each other's art,"[32]

and he feels that this makes him, in one sense, "of greater mind . . . since more composite."[33] In this estimate of himself, Cleon illustrates Ruskin's definition of true humility as not doubt of one's own power but "a right understanding of the relation between what he can do and say and the rest of the world's doings and sayings."[34]

The next questions asked by Protus are based on the assumption that Cleon, having accomplished so much more than the average man, must be more content with his life and therefore more ready to die—especially since he will leave behind so many "living works indeed." In his answers to these questions, Cleon not only shows that the theory of immortality of influence fails to satisfy the deep-

[30] Lines 44-46 and 61. [31] Lines 139-141.
[32] Lines 143-145. [33] Lines 64-65.
[34] Quoted in Fosdick's **Manhood of the Master,** page 157. New York, Association Press, 1917.

est human longing for continued individual existence, but he expresses the further longing for a future life that will fulfil and crown his aspirations for continued growth, continued learning, and continued achievement. He believes that the purpose of life is growth,

"That admiration grows as knowledge grows,
That imperfection means perfection hid,
Reserved in part to grace the after-time,"[35]

that the distinction between man and beast lies largely in his consciousness, and that

". . . the more he gets to know
Of his own life's adaptabilities,
The more joy-giving will his life become."[36]

He compares man's life to the ascent of a tower which gives him a view of vast unknown territory,

". . . a world of capability
For joy, spread round about us, meant for us,
Inviting us; and still the soul craves all,"[37]

but he realizes also that old age weakens his ability to climb and to enjoy all that he sees and that

". . . life's inadequate to joy
As the soul sees joy. . . ."[38]

Using another metaphor, he compares himself to a fountain Naiad whose tiny tube sends up only a thin stream of water, but who is mockingly bidden to use all the water

"From that great river which the hills shut up,"[39]

or given leave to "spout oceans if she could." The poet realizes that

". . . a man can use but a man's joy
While he sees God's",[40]

and he ponders on why Zeus has so arranged man's life. In contrast with Caliban's idea of a God who takes delight in mocking man, Cleon is sure that this cannot be due to malice, for

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[35] Lines 184-186. [36] Lines 217-219.
[37] Lines 239-241. [38] Lines 249-250.
[39] Line 255. [40] Lines 261-262.

"If this were so, we could not thank our Lord,
As hearts beat on to doing".[41]

He is sure, too, that it is not mere carelessness, but

". . . If care, where is the sign? I ask,
And get no answer, and agree in sum,
O king, with thy profound discouragement; . . .
Most progress is most failure: thou sayest well".[42]

Cleon yearns desperately both for some clear light on the meaning of life on this earth and for a future life that will afford opportunity for the completion and fulfilment of all his aspirations and capabilities.

"And thus our soul, misknown, cries out to Zeus
To vindicate his purpose in our life.
Why stay we on the earth unless to grow?"[43]

He feels the need of divine revelation to give meaning to life and show its purpose and possibilities:

"Long since, I imaged, wrote the fiction out,
That he or other god descended here",[44]

to show by example what human life is intended to be and what it may become. When he considers that all of his works will remain, while

"I, I the feeling, thinking, acting man,
The man who loved his life so over-much,
Sleep in my urn, it is so horrible,
I dare at times imagine to my need
Some future state revealed to us by Zeus,
Unlimited in capability
For joy, as this is in desire for joy."[45]

He gets a glimpse of the possibilities of a resurrection:

"Freed by the throbbing impulse we call death,
We burst there as the worm into the fly",[46]

but immediately he sinks back into despair: "But no!

Zeus has not yet revealed it; and alas,
He must have done so were it possible!"[47]

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[41] Lines 265-266. [42] Lines 268-272.
[43] Lines 112-114. [44] Lines 115-116.
[45] Lines 321-327. [46] Lines 331-332.
[47] Lines 333-335.

Having expressed his deepest yearnings and highest aspirations, and having reached this sorrowful conclusion, Cleon turns rather abruptly to the king's final question:

". . . Farewell. And for the rest,
I cannot tell thy messenger aright
Where to deliver what he bears of thine
To one called Paulus".[48]

This brief closing passage is pregnant with compressed meaning; its dramatic force depends on a knowledge of the writings of Paul, and I think we are justified in assuming that Browning meant us to make the comparison and to see the way in which the undelivered letter might have brought satisfactory answers both to the king's questions and to the philosopher's aspirations. Paul does not use the term "Logos" as does the author of the Fourth Gospel [This is at least open to discussion.—Editor], but he is unmistakably clear in his emphasis on the importance and meaning of the Incarnation. "Jesus Christ our Lord, which was made of the seed of David according to the flesh and declared to be the Son of God with power";[49] "In Him dwelleth all the fulness of the Godhead bodily";[50] "Christ Jesus . . . being in the form of God, thought it not robbery to be equal with God, but . . . was made in the likeness of a man."[51] Paul explains the purpose of human life on earth in terms of the life and character of Jesus Christ. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren".[52] "He hath chosen us in him before the foundation of the world, . . . having predestinated us unto the adoption of children by Jesus Christ to himself."[53] "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."[54] To Paul, death has no terrors, for he is convinced that Jesus Christ "hath abolished death, and hath brought

[48] Lines 337-340.
[49] Romans 1:3-4.
[50] Colossians 2:9.
[51] Philippians 2:6-8.
[52] Romans 8:29.
[53] Ephesians 1:4-5.
[54] Ephesians 2:10.

life and immortality to light;"[55] he is "in a strait betwixt two, having a desire to depart and to be with Christ,"[56] even though he, like Cleon, has loved the sense of achievement and is willing to continue his work as long as he is needed. Instead of dreading death as an interruption of his life's work, he can look forward to the future life as crowning the accomplishments of this life. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."[57] The weakness of old age is not for him, as for Cleon, a hindrance to fuller life, but merely a sign that "if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."[58] The resurrection of Jesus Christ gives him an unshakable conviction of a resurrection for himself and all believers.[59] Instead of regarding death as horrible, he can feel that "Death is swallowed up in victory," and can burst into a paean of praise: "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."[60] It is in the light of all these words of assurance that we must read Cleon's contemptuous dismissal of the doctrine "which could be held by no sane man," and his rebuke to Protus for thinking that "a mere barbarian Jew" could have any message for a cultured Greek:

> "Thou wrongest our philosophy, O king,
> In stooping to inquire of such an one,
> As if his answer could impose at all!"[61]

These passages not only form a striking illustration of Paul's statement that the preaching of the gospel is "to the Greeks foolishness,"[62] but they carry a sense of pathos and arouse our pity for the yearning soul who rejects the very thing he most desires.

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55 II Timothy 1:10. 56 Philippians 1:23.
57 II Timothy 4:7-8. 58 II Corinthians 5:1.
59 Romans 6:8; Romans 8:11; I Corinthians 15:20; I Thessalonians 4:14, etc.
60 I Corinthians 15:55-57. 61 Lines 346-348.
62 I Corinthians 1:23.

The next poem, too, is in the form of a letter, *An Epistle Containing the Strange Medical Experience of Karshish, the Arab Physician.* But whereas Cleon writes in answer to questions, Karshish, "the vagrant scholar" is merely continuing a series of travel letters to Abib "his sage at home," (who is both physician and magician), and "writeth now the twenty-second time." In this poem, too, Browning paints a marvelous dramatic picture—this time of the cool and analytic scientist describing in minute detail the objective facts of what he has seen, interpreting them according to his own preconceptions, reluctant to admit any element which he cannot explain, and yet forced, against his will and his scientific judgment, to relate and brood over the story which he cannot understand, cannot believe, cannot refute, but cannot get away from.

Karshish begins his narrative in most matter-of-fact way, mentioning samples of medical minerals which he is sending to his master, recounting his experience with wild beasts and robbers on the road from Jericho to Jerusalem, reporting the rumors of Roman invasion, and describing diseases which he has observed in Palestine. He is about to reveal the magic properties of a certain spider that frequents the tombs, when he reflects that such a secret is too valuable to be entrusted to such an unreliable messenger as

> "The Syrian runagate I trust this to
> (Whose) service payeth me a sublimate
> Blown up his nose to help the ailing eye."[63]

So, with a final remark or so about Judaea's gum-tragacanth and the scalp-disease that is easily confounded with leprosy, he is about to bring his letter to a close: "Here I end."[64] But since his Syrian "blinketh gratefully" and protests his willingness to carry a longer message, Karshish decides to tell the story which is of so little importance that no harm will come even if it is lost or stolen, apologetically admitting that this is what set him off a-writing first of all and gave him

[63] Lines 49-51. [64] Line 61.

"an itch, a sting, a tang" to write the thing while fresh in mind.

Having decided to continue his narrative, Karshish begins by diagnosing the condition of the man who has so interested him, "one Lazarus, a Jew," as

". . . but a case of mania—subinduced
By epilepsy, at the turning-point
Of trance prolonged unduly some three days,"[65]

and assumes that the sudden wakening from this trance is responsible for the delusion under which the man now labors:

". . . the man's own firm conviction rests
That he was dead (in fact they buried him)—
That he was dead and then restored to life
By a Nazarene physician of his tribe."[66]

Karshish finds that Lazarus is

"Sanguine, proportioned, fifty years of age,
The body's habit wholly laudable,
As much, indeed, beyond the common health
As he were made and put aside to show,"[67]

and he dwells on the wonderful possibilities that would open up to the medical world if they could put their patients to sleep at will

"And bathe the wearied soul and worried flesh,
And bring it clear and fair by three days' sleep!"[68]

He gives further details of Lazarus' condition, especially his mental attitudes, which Karshish describes as child-like, or more than child-like, in his patient acquiescence in whatever God wills, his judgment of all things by a standard of values utterly at variance with other people's, and his lack of a sense of proportion or perspective.

"Discourse to him of prodigious armaments
Assembled to besiege his city now,
And of the passing of a mule with gourds—
'Tis one! Then take it on the other side,

[65] Lines 79-81. [66] Lines 97-100.
[67] Lines 109-112. [68] Lines 114-115.

Speak of some trifling fact—he will gaze rapt
With stupor at its very littleness."[69]

To Lazarus death is not a matter of great concern:

"Should his child sicken unto death—why, look
For scarce abatement of his cheerfulness,
Or pretermission of his daily craft," [70]

but he is greatly concerned with things which to others seem unimportant:

"Only impatient, let him do his best,
At ignorance and carelessness and sin."[71]

According to Berdoe,[72] Lazarus is the hero of the poem rather than Karshish. Berdoe quotes from Professor Corson the statement that the poem "is a subtle representation of a soul conceived with absolute spiritual standards, while obliged to live in a world where all standards are relative. . . . . It may be said to polarize the idea . . . that doubt is a condition of the vitality of faith." This is quite in accord with Browning's philosophy in many other poems, especially *Rabbi Ben Ezra* and *Easter Day;* but while I agree with the critics in finding Lazarus an interesting psychological study, the most vital part of the poem, to me, seems the effect of Lazarus on Karshish and his conception of God.

Having given a full description of the patient's symptoms, Karshish anticipates his master's query as to why he has not sought out the physician who wrought the cure and consulted with him on the case. To his sorrow, he says, he has found out that "the learned leech" perished in a tumult many years ago—and here Browning introduces a striking dramatic touch in the explanation which Karshish gives of the Crucifixion and the earthquake that accompanied it. He conjectures that this man who had such success in healing must have come to be regarded by the people as a magician, that therefore they must have appealed to him to stop the earthquake, and that when this proved beyond his

[69] Lines 146-151. [70] Lines 159-161.
[71] Lines 233-234. [72] **The Browning Encyclopedia,** page 159.

power the fickle populace must have turned on him and put him to death,

"Accused,—our learning's fate,—of wizardry."[73]

Karshish parenthetically explains to Abib that this was the same earthquake which they now know to have foreshadowed

" . . the loss
To occult learning in our lord the sage
Who lived there in the pyramid alone."[74]

He then apologetically adds one more detail to show how completely unbalanced Lazarus is:

"This man so cured regards the curer, then,
As—God forgive me! who but God himself,
Creator and sustainer of the world,
That came and dwelt in flesh on it awhile!
—'Sayeth that such an one was born and lived,
Taught, healed the sick, broke bread at his own house,
Then died . . .
And yet was—what I said nor choose repeat."[75]

Karshish excuses himself for even reporting such absurdities; he explains the strange hold which the case has taken on him by the unusual circumstances of his meeting with Lazarus

"In this old sleepy town at unaware,"[76]

just as he had crossed "a ridge of short sharp broken hills

Like an old lion's cheek teeth,"[77]

and he tries once more to end his letter on a casual note by remarking on the "blue-flowering borage, very nitrous," and repeating that no harm can come even though the messenger may steal or lose the letter. But once more the wonder of what he has heard seizes on him, and in his final postscript we see that he is wistfully longing to accept the strange conviction of Lazarus which, if he *could* believe it for himself, would revolutionize his whole world of values:

[73] Line 249. [74] Lines 253-255.
[75] Lines 267-274. [76] Line 296.
[77] Lines 291-292.

"The very God! think, Abib; dost thou think?
So, the All-Great were the All-Loving too—
So, through the thunder comes a human voice
Saying, 'O heart I made, a heart beats here!
Face my hands fashioned, see it in myself!
Thou hast no power nor mayst conceive of mine,
But love I gave thee, with myself to love,
And thou must love me who have died for thee!'
The madman saith He said so: it is strange."[78]

This final exclamation of Karshish is much like the outburst of a contemporary poet:

"Here is, indeed, a holy mystery—
God, the Creator of the universe,
Of His own will was born a son of man,
And toiled with His own hands for daily bread—
A village carpenter!
Thought stands amazed at sacrifice so great,
Which none save God himself had dared portend,
And none save he may fully apprehend."[79]

The way in which the conception of "the All-Great" as the "All-Loving too" gives meaning to human life and experience is also beautifully portrayed in prose by Van Dyke's story of Hermas, the young Greek who has been disinherited for embracing Christianity and who has become so weary of persecution and deprivation that he welcomes the offer of a pagan philosopher to restore all his wealth in exchange for a single word. When Hermas agrees to the condition he loses the word entirely; he cannot recall it to his mind, does not hear it when his Christian companions remonstrate with him for his defection, cannot see it when he reads their letters. He gains all that the old philosopher has promised him, and more—wealth, position, success, fame, love, happiness—but there is still something lacking to make life complete. He tries to recapture a sense of the meaning of life by offering gratitude for all his gifts—

[78] Lines 304-312.

[79] John Oxenham, **Gentlemen—the King!** London, Methuen and Company, 1923, 92 pages. Quotation from p. 24.

but "there is no one to thank." At last, in despair by the side of his dying child, he tries once more to call on some higher Power for aid—and once more he finds only a blank. When his former Christian teacher appears to restore to him the word which he had lost Hermas realizes the truth of his earnest warning:

"The word with which you parted so lightly is the key-word of all life. Without it the world has no meaning, existence no peace, death no refuge. It is the word that purifies love, and comforts grief, and keeps hope alive forever . . . It is the name of Him who has given us life and breath and all things richly to enjoy . . . the name of Him who, though we may forget Him, never forgets us; . . . the name of Him who, though we wander far from Him, seeks us in the wilderness and sent his Son, as His Son has sent me, to breathe again that forgotten name in the heart that is perishing without it—the blessed name of God our Father."[80]

Poetic outburst and prose fiction alike are but imaginative attempts at making more vivid to our consciousness the truth of the Incarnation as expressed in the New Testament: "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."[81] "God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."[82] "God was in Christ, reconciling the world unto himself."[83]

The poem *Saul* introduces a new element into the development of man's conception of God. Caliban is merely soliloquizing in terms of his own character; Cleon is definitely trying to meet his own real and pressing problems;

[80] Henry Van Dyke "The Lost Word," page 256; in volume **The Blue Flower,** pages 209-257. New York, Scribners, 1902. 298 pages.
[81] John 1:1 and 14. [82] II Corinthians 4:6.
[83] II Corinthians 5:19.

Karshish has met with new evidence in the realm of actual experience, but the experience is not his own; in *Saul,* David has come to a new knowledge of God, not through abstract philosophy or second-hand experience, but through his own toil and suffering in seeking to meet a very real and vital need for one whom he loves. In this poem Browning treats the incident recorded in I Samuel 16:14-23, where Saul is troubled with an evil spirit—i. e., where his self-will, his passion, and his jealousy have driven him temporarily insane—and where his servants have invoked the therapeutic power of music by summoning David to play on his harp and soothe the monarch's troubled nerves.

The poem opens with an attractive picture as David, in his soliloquy on the wonderful events of the past twenty-four hours, recalls the beginning of his experience in the king's court:

> "Said Abner, 'At last thou art come! . . . God's child with His dew
> On thy gracious gold hair, and those lilies still living and blue
> Just broken to twine round thy harp-strings'."[84]

He describes how he himself invoked God's aid and cautiously entered the royal tent which was so black that at the first he could see "naught but the blackness," but then described "a something more black than the blackness" where the vast tent-pole stood in the center and where, revealed by one stray sunbeam, King Saul stood rigid, with arms outstretched as if crucified. Then, praying once more for divine guidance, he begins his task of trying to rouse the inert monarch and to find some stimulus to which he will respond. Commencing with

> "The tune all our sheep know, as, one after one,
> So docile they come to the pen-door till folding be done,"[85]

he sweeps through the whole range of animal calls—

[84] Lines 1, 11-13. [85] Lines 36-37.

"Then the tune for which quails on the cornland will each leave his mate
To fly after the player; then, what makes the crickets elate
Till for boldness they fight one another; and then, what has weight
To set the quick jerboa a-musing outside his sand house."[86]

Finding no response to these tunes, he next seeks to rouse Saul's memories of human companionship and activities by playing

". . . the help-tune of our reapers, their wine-song. . . when great hearts expand
And grow one in the sense of this world's life;"[87]

the funeral song "when the dead man is praised on his journey;" "the glad chaunt of the marriage;" "the great march" of the soldiers "when man runs to man to assist him;" and "the chorus intoned as the Levites go up to the altar." At this point Saul stirs ever so slightly, showing that life has not completely fled the body, but not yet showing any signs of real consciousness. Then David sets himself with renewed zeal to arouse in Saul a desire to live; he reminds him of "our manhood's prime vigor," of the "wild joys of living" in the out-of-doors, and hopes to win his assent to his own exclamation:

"How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses forever in joy."[88]

He seeks to touch the springs of human emotion by dwelling lovingly on "the white locks of thy father;" "the thin hands of thy mother" and her testimony,

"I have lived, seen God's hand thro' a lifetime, and all was for best;"[89]

he recalls the vigorous comradeship of his brothers and his

[86] Lines 41-45. [87] Lines 49-51.
[88] Lines 78-79. [89] Line 85.

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boyhood friends. He reminds Saul of his own boyhood, great with promise, of his ambition, and of the achievements which had already brought to the monarch fame and acclaim.

Having thus "gone the whole round of creation" and exhausted his resources of "heart, hand, harp and voice" in one burst of music culminating in the King's name, David pauses to await the effect:

" 'Saul!' cried I, and stopped, and waited the thing that should follow." Then, like the avalanche, when spring loosens the grasp of the ice-sheet and "it crowds thunderously down," leaving the face of the mountain "stark, black, but alive yet,"

". . . one long shudder thrilled
All the tent till the very air tingled, then sank and was stilled
At the King's self left standing before me, released and aware."[90]

Saul appears conscious and rational but with no energy to move and no desire to take up his life:

". . . All to traverse 'twixt hope and despair;
Death was past, life not come; so he waited."[91]

Once more David ponders "what spell or what charm" he might urge on the monarch to restore in him the will to live:

"He saith, 'It is good'; still he drinks not: he lets me praise life,
Gives assent, yet would die for his own part."[92]

Then David prepares for him "a long draught of soul-wine" by picturing the way in which Saul's name and fame shall live for the future; his tomb shall be "a gray mountain of marble," with the record of his prowess cut in "the rock's naked face;" the grove is filled with cedar trees which will be used for gold-engraved tablets to hold more of the story; and "the river's a-wave with smooth paper-reeds grazing each other"—all waiting to receive the acount of the

[90] Lines 115-117. [91] Lines 118-119.
[92] Lines 134-135.

great deeds of Saul, "first of the mighty." Now, at last Saul appears like himself;

". . . he slowly resumed
His old motions and habitudes kingly. . . .
He is Saul ye remember in glory . . the same God did choose[93]
To receive what a man may waste, desecrate, never quite lose."

Thus far the poem deals largely with the therapeutic power of music in soothing distraught nerves and disordered minds, but the deeper religious significance of the poem lies in what David himself has learned from the experience. In pouring out his whole soul in agonized striving to help one whom he loves, David has gained a new and overwhelming revelation of the nature of God. As he looks at the king, who is so far recovered physically, he feels a great rush of love and yearning to give him even greater gifts.

"And oh, all my heart how it loved him! . . .
"I yearned—'Could I help thee, my father, . . .
I would give thee new life altogether, as good, ages hence,
As this moment,—had love but the warrant love's heart to dispense.' "[94]

With this great yearning, David feels that his love is so great that he dare not give it full sway lest he should seem to be competing with God's love:

". . . . Behold I could love if I durst!
But I sink the pretension as fearing a man may o'ertake
God's own speed in the one way of love: I abstain for love's sake."[95]

Then the absurdity of such a thought bursts upon him; he perceives that in power and wisdom God's faculties are infinitely above his own and that it would be preposterous if he should

[93] Lines 207-216. [94] Lines 232-236.
[95] Lines 259-261.

"In the least things have faith yet distrust in the greatest of all."[96]

He asks himself:

"Do I find love so full in my nature, God's ultimate gift,
That I doubt His own love can compete with it?[97]

He sees that the creature cannot surpass the Creator in this greatest gift of all, and he realizes that his own desire to save Saul is but a faint reflection of God's greater desire and purpose.

. . . to save and redeem and restore him . . . snatch Saul the mistake,
Saul the failure, the ruin he seems now—and bid him awake . . .
Clear and safe in new light and new life . . .
The man taught enough, by life's dream, of the rest to make sure."[98]

Now, instead of feeling that his love for Saul is in competition with God's, David recognizes that this very love is itself a gift from God and is merely a manifestation of God's love through him. He realizes that, though he has not succeeded entirely in all that he wished to do for Saul, yet

". . . 'Tis not what man Does which exalts him, but what man Would do!"[99]

Since David has been willing to suffer in order to help Saul, "to fill up his life, starve my own out," he knows that his service is perfect in spite of inability to accomplish all that he desired. Then there comes to him a further thought in which he interprets God, not by human nature at its worst as Caliban had done, but by human nature at its best—his own unselfish care for another, which he has recognized as derived from the source of God's infinite care. He muses:

"Would I suffer for him that I love? So wouldst Thou."[100]

That is in itself a great discovery—that God may be understood and interpreted, at least in part, by man at his highest; and this higher type of anthropomorphism, this reasoning

[96] Line 265. [97] Lines 266-267.
[98] Lines 279-284. [99] Line 295.
[100] Line 300.

from man's known best to God's unknown, is approved by Jesus when He says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"[101] But David does not stop with the mere conditional expression of God's potential willingness to suffer for mankind; he is suddenly impressed with the conviction that this is an inevitable deduction from the fact of God's love, and he changes the conditional, "So wouldst Thou," to the triumphant certainty, "So wilt Thou." This fore-glimpse of the meaning of the Incarnation and the Atonement so overwhelms him that he finds his way home through the night in a daze and feels the new law of love even in nature as well as in human experience.

> " 'Tis the weakness in strength that I cry for! my flesh that I seek
> In the Godhead! I seek and I find it. O Saul, it shall be
> A Face like my face that receives thee; a Man like to me
> Thou shalt love and be loved by forever; a Hand like this hand
> Shall throw open the gates of new life to thee! See the Christ stand!"[102]

Browning's portrayal of the way in which David arrives at new light on the nature of God through his own experience may be compared with the Biblical record of the experience of Moses and Hosea. Moses has been greatly concerned over the oppression of the Israelites by the Egyptians, and has sought to redress their wrongs by slaying an Egyptian who was smiting a Hebrew. This attempt at forcibly righting the wrongs of the oppressed has led only to his own banishment and a long period of seemingly wasted time in the desert, during which we may well believe that Moses has felt, as does David in the poem, that his own care for his people is greater than God's and that God has

[101] Luke 11:13. [102] Lines 308-312.

forsaken them. It is through these years of frustration and discouragement that Moses comes to realize the truth when, "in the backside of the desert," at the scene of the burning bush, he hears in his heart the assurance of Jehovah: "I have surely seen the affliction of my people . . . and heard their cry . . . for I know their sorrow, . . . and I am come down to deliver them . . . The cry of the children of Israel is come unto me, and I have also seen their oppression."[103] Similarly, the prophet Hosea has had a heart-breaking experience with an unfaithful wife whom he has continued to love in spite of all her sin and has bought back from slavery, forgiven, and restored to his own home. Through his own suffering and love he has discovered new meaning in the love of God, and he pleads with Israel, in language of unparalleled urgency and tenderness, to return to the Lord in the assurance of His forgiveness and enduring love. This assurance has come to the prophet through his own experience, and he too interprets God in terms of his own highest nature.[104]

The idea that God suffers with and for his children was repulsive to the Greek philosophers; they considered any suffering as a sign of weakness and portrayed their gods as serenely above its reach. "Patripassionism," or the doctrine that God the Father suffered in the sufferings of His Son on the cross, was hotly debated by the early Christian fathers and the Medieval Schoolmen. But, as Streeter points out repeatedly, the very strength of the Hebrew and Christian religions lies in the fact that they reveal a God who shares the sufferings of His people and makes them of redemptive value.[105] There are glimpses of this truth in the Old Testament; "In all their affliction he was afflicted, and the angel

[103] Exodus 3:7-9.

[104] See the whole book of Hosea and the treatment of the story by George Adam Smith in **The Book of the Twelve Prophets,** Volume I. London, Hodder and Stoughton, 1898-9; New York,

[105] Burnett Hillman Streeter, **Reality,** New York, The MacMillan Company, 1927. 350 pages. See especially Chapters, 3, 6, and 8. Armstrong Co., 1906. In series The Expositor's Bible.

of his presence saved them."[106] In the New Testament compassion (i. e. suffering with) is so often ascribed to Jesus that it must be considered as one of His essential qualities and therefore a quality of the God whom He reveals, and of whom He says, "He that hath seen me hath seen the Father,"[107] and "I and my Father are one."[108] Among contemporary preachers, G. A. Studdert-Kennedy and Maude Royden have given special emphasis to this thought and have shown how human strivings to right wrongs and to bring in the Kingdom of God on earth can make us partakers of "the fellowship of His sufferings" of which Paul speaks in Philippians 3:10. When we can thus regard all the anguish and suffering that come in the attempt to be coworkers with God we can say with Paul, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us,"[109] and with David in the last line of the poem we shall find that all creatures murmur, "persistent and low,

> With their obstinate, all but hushed voices—'E'en so, it is so!"[110]

The last poem in my grouping, *A Death in the Desert,* is the longest of the five and the most complicated in structure and expression as well as the climax in an ascending series of religious ideas. In this poem Browning portrays the apostle John, the Beloved, and elaborates his conception of God as Love, manifesting Himself historically in the life of Jesus of Nazareth, but continuing to manifest Himself spiritually throughout all of time and all of life.

In structure the poem is a monologue within a monologue, which in turn is enclosed between a prologue and an epilogue. John's dying words and the circumstances of his death are reported by "one Pamphylax the Antiochene" who with four companions has hidden the apostle from the Ro-

[106] Isaiah 63:9. [107] John 14:9.
[108] John 10:30. [109] Romans 8:18.
[110] Line 335.

man persecution. The parchment in which Pamphylax has written this account is described in the prologue as one of five rolls carefully preserved in a chest which the present owner has inherited from his wife's uncle Xanthus, one of the companions of Pamphylax and a martyr who perished by fire in the persecution at Rome. The epilogue contains a post-script, added by an unknown hand, re-emphasizing the deity of Christ, and includes a striking dramatic picture of Cerinthus, the leader of the early Gnostics, who "read and mused" on this strong assertion of all his own teaching had denied. The final line of the poem sums up the verdict of the poet on the various opinions expressed in the poem by the terse statement, "But 'twas Cerinthus that is lost."[111]

The parchment of Pamphylax opens with a striking scene; four disciples who have kept the aged apostle hidden for sixty days have just carried him carefully from "the secret chamber in the rock," to "the midmost grotto," where noon's light might reveal.

"The last of what might happen on his face."[112]

The fifth, a Bactrian convert, is keeping watch outside the cave where he pretends to graze a goat; he is

"but a wild man

And could not write nor speak, but only loved,"[113]

but he is ready in case of surprise by thief or soldier to "yield the goat up promptly with his life" to prevent any intrusion into the cave. While

"Outside was all noon and the burning blue,"[114]

the four inside the cave are trying every possible means to restore the dying man to consciousness; they have bathed his forehead in cool water, have wet his lips with wine, have chafed his hands, and have broken nard to make perfume, all in the hope that

"He is not so far gone but he might speak."[115]

In response to all these efforts,

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[111] Line 687. [112] Line 28.
[113] Lines 649-650. [114] Line 45.
[115] Line 20.

". . . he did—not so much wake as,—turn
And smile a little, as a sleeper does
If any dear one call him, touch his face,
And smiles and loves, but will not be disturbed."[116]

Then, "Stung by the splendor of a sudden thought,"[117] the Boy, the youngest of the four, brings from the secret chamber "the seventh plate of graven lead" and presses the old man's finger on the dints as he slowly proclaims aloud, "I am the Resurrection and the Life." The combined stimuli of touch and hearing, recalling the deepest teaching of his own Gospel, serve to arouse his dormant consciousness, and after a short struggle to adjust himself to "the very superficial truth" of where he is and who his companions are, John launches into the very long and complicated discourse in which Browning discusses the most abstruse philosophy and the deepest truths of spiritual religion.

John ponders on why he is thus brought back to consciousness and declares,

"If I live yet, it is for good, more love
Through me to men,"

for he knows that when he is gone there will be left on earth

"No one alive who knew, . . .
Saw with his eyes and handled with his hands
That which was from the first, the Word of Life."[118]

Then he recalls the various ways in which he has borne witness throughout the years to that which he had seen and heard, first merely by personal testimony:

"I went, for many years, about the world,
Saying, 'It was so; so I heard and saw,'
Speaking as the case asked: and men believed."[119]

Next he remembers the message which had come to him on Patmos Isle when

". . . I was not bidden teach,
But simply listen, take a book and write,
. . . I wrote, and men believed."[120]

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116 Lines 51-54. 117 Line 59.
118 Lines 126-133. 119 Lines 136-138.
120 Lines 140-144.

Then, when he had

". . . no message more,
No call to write again, I found a way,
And, reasoning from my knowledge, merely taught
Men should, for love's sake, in love's strength believe;
Or I would pen a letter to a friend
And urge the same as friend, nor less nor more:
Friends said I reasoned rightly, and believed."[121]

But as the years had gone on, men had begun to question the promises of the gospel;

"For men said, 'It is getting long ago:
Where is the promise of His coming?' "[122]

As he remembers these questioners, John realizes that he has grown in grace and understanding since the time when he and his brother James, by their impetuous eagerness to avenge a slight to their Master, had called down on themselves the rebuke, "Ye know not what manner of spirit ye are of," and had merited the nickname "Boanerges" or Sons of Thunder.[123] He recalls that at this later time, when men were questioning,

"I never thought to call down fire on such . . .
But patient stated much of the Lord's life
Forgotten or misdelivered, and let it work.[124]

He explains the large proportion of new matter in his record as compared with the Synoptic Gospels by the statement that

". . . much that at the first . . .
Lay simply and sufficiently exposed,
Had grown . . .
Of new significance and fresh result;
What first were guessed as points, I now knew stars,
And named them in the Gospel I have writ."[125]

He remembers that this had been a labor of love:

"I, for I loved them, answered joyfully,

[121] Lines 145-151. [122] Lines 176-177.
[123] Mark 3:17 and Luke 9:51-56.
[124] Line 163-167.
[125] Lines 168-175.

Since I was there, and helpful in my age;
And, in the main, I think such men believed."[126]

He had thought that this was the end of his labors and his life, that

"Though the whole earth should lie in wickedness,
We had the truth, might leave the rest to God."[127]

But now he has awakened with a sense of terror at the thought of new questions that may arise in future times, when men may not only doubt his testimony but may even question his own existence and the existence of the Life which he has reported:

"Feeling for foot-hold through a blank profound,
Along with unborn people in strange lands,
Who say—I hear said or conceive they say—
'Was John at all' and did he say he saw?
Assure us, ere we ask what he might see?' "[128]

He pictures the great changes that may come in the future when men shall

". . . . stand conversing . . .
Either in fields, of yellow summer eves,
On islets yet unnamed amid the sea,
Or . . . in some enormous town
Where now the larks sing in a solitude,
Or muse upon blank heaps of stone and sand
Idly conjectured to be Ephesus."[129]

He sees that in that far distant future men may be less concerned with the delay in the second coming of Christ and may feel a far more profound skepticism, first as to the historicity of the gospel records and then as to the meaning of it all—whether this record may be considered in any sense as a true revelation of God "As Power, as Love, as influencing Soul."[130]

In the long discourse that follows, Browning discusses many of the problems of modern thought and criticism and,

[126] Lines 180-182. [127] Lines 185-186.
[128] Lines 193-197. [129] Lines 354-361.
[130] Line 365.

it seems to assume, declares in the words of the apostle his own triumphant and deeply spiritual faith. John's first answer to future skeptics is based purely on his own experience as the years have worn thin the veil of flesh which separates his spirit from the Unseen World; and he feels, like Rabbi Ben Ezra, that old age and physical weakness have their compensations:

"Is it for nothing we grow old and weak,
We whom God loves? When pain ends, gain ends too.[131]

With this clearness of sight that has come to him through advancing years, John sees the spiritual world so clearly that it fills his whole vision and overflows all distinctions between present, past and future:

"To me, that story—ay, that Life and Death
Of which I wrote 'it was'—to me, it is:
—Is, here and now: I apprehend naught else.
Is not God now i' the world His power first made?
Is not His love at issue still with sin,
Visibly when a wrong is done on earth?
Love, wrong, and pain, what see I else around?
Yea, and the Resurrection and Uprise
To the right hand of the throne—what is it beside,
When such truth, breaking bounds, o'erfloods my soul,
And, as I saw the sin and death, even so
See I the need yet transiency of both?"[132]

This agrees well with the constant use of the present tense in the Gospel of John: "He that believeth on the Son hath everlasting life;"[133] "He that believeth on him is not condemned; but he that believeth not is condemned already;"[134] "God is a Spirit, and they that worship him must worship him in spirit and in truth;" [135] "My Father worketh hitherto, and I work."[136] "He that eateth my flesh and drinketh my blood dwelleth in me and I in him."[137] "It is the spirit that

[131] Lines 206-207. [132] Lines 208-219.
[133] John 3:36; John 5:24; John 6:47; John 6:54. [134] John 3:18.
[135] John 4:24. [136] John 5:17. [137] John 6:56.

quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."[138] If ye continue in my word, then are ye my disciples indeed."[139] "Whosoever liveth and believeth in me shall never die."[140] "Now is the judgment of this world."[141] While John himself, however, sees the spiritual and the temporal as one, he realizes that he cannot expect his questioners to share convictions based on his own first-hand experience. He knows that some help is needed for those

". . . who have flesh, a veil of youth and strength
About each spirit that needs must bear its time" until
"the years assist
Which wear the thickness thin and let men see."[142]

For these there is need of some "optic glass" to bring things into clear perspective, to help them see the truth "reduced to plain historic fact," to

". . . withdraw your sense
From out eternity, strain it upon time."[143]

The optic glass which he recommends for this purpose is none other than the careful and repeated study of the gospel record:

"Then stand before that fact, that Life and Death,
Stay there at gaze, till it dispart, dispread,
As though a star should open out, all sides,
Grow the world on you, as it is my world."[144]

. . . . . .

"I say, the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has far advanced thee to be wise."[145]

Here Browning is again emphasizing the close and inseparable connection between the Logos, the Eternal Truth, and the earthly life of Jesus, "the Word made flesh." He is giving expression to the conviction of many modern think-

138 John 6:63. 139 John 8:31.
140 John 11:26. 141 John 12:31.
142 Lines 199-202. 143 Lines 238-239.
144 Lines 240-243. 145 Lines 474-477.

ers that the clue to the nature of God and of the universe is to be found in the life of Jesus of Nazareth—a conviction which underlies such books as

Glover's *Jesus of History,*[146]

Streeter's *Reality, A New Correlation of Science and Religion,*[147]

Winifred Kirkland's *Chaos and A Creed,*[148]

and similar books. This conviction is the basis for the story told of Henry Drummond when he was asked to recommend three courses of study for young Christians who wished to grow in the spiritual life and replied; "First, the life of Christ; second, the life of Christ; third, the life of Christ." It was also the reason for the advice of a kindly professor to Maude Royden when he urged that she study the four gospels as sincerely, earnestly, and as open-mindedly as she had studied Shakespeare and Sophocles; and it was following this advice which changed her from a skeptical undergraduate to one of the most powerful spiritual voices of our day.

This clear and ringing testimony to the revelation of God in Christ is the heart of the poem, but this by no means exhausts its meaning nor the problems which it discusses. John speaks of the feeling of many Christians that it would have been easier to follow Christ if we could only have known Him in the flesh—a feeling expressed in the child's hymn, "I think when I read that sweet story of old," but by no means confined to children. John answers this objection by relating his own experience:

"Sigh ye, 'It had been easier once than now?'
To give you answer I am left alive;
Look at me who was present from the first!
Ye know what things I saw; then came a test. . .

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146 Terrot Reavely Glover, New York, Association Press, 1917, 225 pages.

147 Burnett Hillman Streeter, New York, The Macmillan Company, 1927. 350 pages.

148 New York and London, Harper and Brothers, 1925. 270 pages. First published under pseudonym, James Priceman.

'Forsake the Christ thou sawest transfigured. . .
What should wring this from thee?'—ye laugh and ask.
What wrung it? Even a torchlight and a noise,
The sudden Roman faces, violent hands,
And fear of what the Jews might do! Just that
And it is written, 'I forsook and fled.' "[149]

But John knows that within a few years hundreds of martyrs who had not seen Christ in the flesh—even timid women and children—have joyfully died for their faith, showing greater courage than he himself who had been with Him from the beginning; and in this fact he sees how truth grows and how the spiritual influence of Christ is more powerful than His mere bodily presence.

Another question discussed by John is the one frequently raised as to why miracles ceased after the early days of Christianity. Here Browning expands the idea underlying the term "signs" used in the Gospel of John to describe the miracles, and the statement, "These are written that ye might believe that Jesus is the Christ, the Son of God."[150] In the poem John compares the miracles to twigs which a careful gardener sticks around his seed-beds

"To show inside lie germs of herbs unborn,
And check the careless step would spoil their birth,"[151]

and he points out the obvious fact that

"When herbs wave, the guardian twigs may go."[152]

In the same way, he says,

"I cried once, 'That ye may believe in Christ
Behold this blind man shall receive his sight,' "[153]

and to those who urge, "Repeat that miracle and take my faith," he answers

"That miracle was duly wrought
When, save for it, no faith was possible."[154]

He insists, however, that since faith has grown, more miracles "would compel, not help," and that it would be mere

[149] Lines 299-310. [150] John 20:31.
[151] Lines 436-437. [152] Line 438.
[153] Lines 459-460. [154] Lines 463-465.

folly to "unprove this to re-prove the proved." To the one who would thus insist on questioning the ground of well-established knowledge he says,

"Thou hast it; use it and forthwith, or die!"[155]

Here again he is in line with the teaching of Jesus that the best way to test spiritual truth is not by argument but by applying it to actual living; "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."[156]

Still another problem discussed in this poem is that of anthropomorphism—the same question which we have found treated in greater or less degree in each of the other four poems studied. Having emphasized love as the highest element in human life and the essential quality of the character of Christ, the aged John anticipates the question of future critics who will make light of the miracles but will raise a further objection:

"Wonders that would prove doctrine go for naught.
Remains the doctrine, love; well, we must love,
And what we love most, power and love in one,
Let us acknowledge on the record here,
Accepting these in Christ: must Christ then be?
Has He been? Did not we ourselves make Him?"[157]

These critics, he foresees, will accuse those who believe in Christ of merely personifying the qualities which they consider highest in human nature and will suggest that Christ is "mere projection from man's inmost mind."[158] The ancients gave to their gods, "head, body, hands, and feet;" later thinkers discarded "Jove's brow, Juno's eyes,"

"But Jove's wrath, Juno's pride continued long."[159]

In the same way, suggest the critics, the portrayal of Christ as revealing a God of love is but a higher form of anthropomorphism. To these critics who refuse to accept a God of love because they find love in human nature John speaks rather sternly:

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155 Line 481. 156 John 7:17.
157 Lines 372-376. 158 Line 383.
159 Line 417.

"For I say, this is death and the sole death,
When a man's loss comes to him from his gain,
Darkness from light, from knowledge ignorance,
And lack of love from love made manifest."[160]

As a lamp chokes when overfilled with oil, or a stomach starves when surcharged with food, so, says John, that man's soul dies who,

". . owning his own love that proveth Christ
Rejecteth Christ through very need of Him."[161]

In all of these discussions, Browning is again dwelling on one of his favorite themes—the necessity of doubt as a condition of the vitality of faith, and of imperfection as an essential step in gaining perfection. This thought recurs time and again throughout this poem as it does in *Easter Day, Rephan,* and many other poems. In connection with miracles he says,

"I say that man was made to grow, not stop;
That help he needed once, and needs no more,
Having grown but an inch by, is withdrawn."[162]

In urging the study of the record of the earthly life of Jesus in order to arrive at the spiritual truth of His nature, he gives his interpretation of the meaning of life—an interpretation that might well carry an answer to Cleon's perplexities:

"For life, with all it yields of joy and woe,
And hope and fear—believe the aged friend—
Is just our chance o' the prize of learning love
How love might be, hath been indeed, and is."[163]

But in this task of spiritual learning he sees

"How the soul learns diversely from the flesh!"[164]

He points out that even the lowest human being desires physical comfort and can appreciate the warmth of fire without having to discover fire afresh in each generation; but that in spiritual progress, if truth once grasped were as certain as physical gain,

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160 Lines 482-486. 161 Lines 510-511.
162 Lines 424-426. 163 Lines 244-247.
164 Line 252.

"Why, man's probation would conclude, his earth
Crumble . .
Therefore, I say, to test man, the proofs shift,"[165]

and each individual must learn to choose for himself. He uses the same comparison that Paul uses:

"So, minds at first must be spoon-fed with truth:
When they can eat, babe's-nurture is withdrawn."[166]

He is convinced that

". . . man must pass from old to new,
From vain to real, from mistake to fact,
From what once seemed good, to what now proves best.
How could man have progression otherwise?"[167]

He feels that man learns

Because he lives, which is to be a man,"[168]

and that in thus learning by his failures, man

"Finds progress, man's distinctive mark alone,
Not God's, and not the beasts'; God is, they are,
Man partly is and wholly hopes to be."[169]

He believes that

"God's gift was that man should conceive of truth
And yearn to gain it, catching at mistake,
As midway help till he reach fact indeed,"[170]

and he declares that the penalty for refusing to accept the law of gradual growth and learning is

"Never to reach the ultimate, angels' law,
. . . where law, life, joy, impulse are one thing."[171]

It is on this note that the dying apostle ends, in his effort to forestall and answer the questions of future generations and to pluck

". . . the blind ones back from the abyss,
Though I should tarry a new hundred years."[172]

Here Pamphylax resumes his narrative:

"But he was dead; . . we five buried him

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165 Lines 288-295.
166 Lines 455-456 and I Corinthians 3:1-4.
167 Lines 545-548.
168 Line 600.
169 Lines 586-588.
170 Lines 605-607.
171 Lines 631-633.
172 Lines 641-642.

That eve, and then, dividing, went five ways,
And I, disguised, returned to Ephesus."[173]

Pamphylax himself is to fight with the beasts on the morrow, and writes his account "lest the memory of this go quite." He is also anxious to correct the misconception of those who have misunderstood the account in John 21:20-23, and who are expecting to see the apostle "somewhere in life about the world." He explains that they err, and concludes his story with the words:

"Believe ye will not see him any more
About the world with his divine regard!
For all was as I say, and now the man
Lies as he lay once, breast to breast with God."[174]

The study of these five poems bears out Finley's comment on the multiplicity and variety of the characters in Browning's poems: "The men and women who live and move in that new world of his creation are as varied as life itself. They are kings and beggars, saints and lovers, great captains, poets, painters, musicians, priests and popes, Jews, gypsies and dervishes, street-girls, princesses, . . . joyous girls and malevolent greybeards, . . . tyrants and bigots, ancient sages and modern spiritualists, heretics, scholars, scoundrels, devotees, rabbis, persons of quality and men of low estate, men and women as multiform as nature and society had made them."[175] Although the five poems studied portray only a few of this vast multitude of characters, they offer a fair sampling of the poet's hearty interest in all human life, his keen observation of human nature, and his broad sympathy with "everything that's human." None but a man of this catholicity could have created with equal zest characters so widely divergent as the brutish Caliban, the cultured but perplexed Cleon, the scientific and wistful Karshish, the strenuously earnest David, and the keenly

[173] Lines 643-646. [174] Lines 661-664.

[175] Quoted in John H. Finley's Introduction to **Complete Works of Robert Browning,** Six Volumes; New York, Thomas Nelson and Sons.

philosophical but deeply spiritual John. The poems are no less striking in their testimony to Browning's keen interest in religion, his delight in intellectual analysis, and his own robust and triumphant faith. Only a humane man could have portrayed Caliban's religion of brute force in such a way as to suggest its opposite; only one who is himself convinced of the answers could have aroused such sympathy with the perplexities and gropings of Cleon and Karshish; only one who knows what it is to give himself in passionate devotion to others could have entered so sympathetically into David's struggles and so rejoiced in his discovery of God; and only one to whom religion is a vital force for daily living instead of merely a creed to be defended could have stated so forcefully the objections of nineteenth century criticism and the realistic view of evil, and yet maintained such serene and unshaken faith that he can cry:

"God! Thou art love! I build my faith on that."[176]

[176] **Paracelsus,** Part V, Line 51.

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Shubal Stearns.

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In this article it is my purpose to show what part Shubal Stearns has had in determining the character and development of the Baptists of the South. Since the history of the Baptists of North Carolina and South Carolina remained so long unwritten the importance of his work and the extent of his influence have been only vaguely apprehended by Baptist historians.

It will help towards a better understanding of the work of Stearns if we first make a short survey of the condition of Baptists in the Southern provinces of America in 1755, the year that he came to Sandy Creek, North Carolina.

In North Carolina itself it was a time of much turmoil and disturbance in the Baptist churches. Beginning in 1727 with the establishment of a church in Chowan County, the General Baptists by the year 1750 had established sixteen churches which were located in all parts of the Province from the Virginia line as far south as the Great Cohara in Sampson County, and as far west as Grassy Creek in Granville County. Some of these churches like that of Shiloh in the present Camden County and Ready Creek in the present county of Warren had considerably more than 200 members each. They constituted "the most prosperous body of Baptists at that time in the world," according to W. H. Whitsitt, quoted in Baptist Historical Papers, II, 50.

But in the years 1751-56 all their ministers except three were proselytized to the Particular Baptist faith, first, by the Baptists of Welsh Neck, South Carolina, but chiefly by missionaries sent by the Philadelphia Association, John Gano, Peter Vanhorn and Benjamin Miller. Under the influence of these missionaries and their ministers all these General Baptist churches except one were reorganized as Particular Baptist churches, but with membership greatly reduced, probably not more than five per cent of the total former membership. For example a church of five instead

of one hundred, and instead of more than two hundred, twelve. With ministers schooled in the rigid Calvinism of the Philadelphia Confession, the wonderful progress of the Baptists of eastern North Carolina was at its end.

There was at this time one other Particular Baptist church at North Carolina which was such on its first organization, that of the Jersey Settlement on the east of the Yadkin river, near Salisbury. The members of this church had come as colonists from New Jersey, mostly members of the church at Scotch Plains, New Jersey, under the care of Rev. Benjamin Miller, who came with them and organized them into a church about the year 1754, and ministered to them for several months. His successor was Rev. John Gano who remained until the Indian incursion of 1759, when the church being without pastor was finally disorganized.

In South Carolina it was the Particular Baptists who were first on the field. The Charleston church, dating from 1693, originated with a colony of Baptists from Maine, who had William Screven for their minister. Another church first called Pee Dee, on the stream of that name, was formed by a colony of Baptists from the Welsh Tract, now in the State of Delaware. Each of these churches showed no little missionary activity and organized several branches which afterwards grew into independent bodies: but this development in most cases was due to migrations of bodies of Baptist families from the vicinity of the parent churches to contiguous neighborhoods. As in North Carolina, the Baptists in South Carolina were far more numerous and influential than any other body of Christians in the middle of the eighteenth century.

In Virginia, as in North Carolina, the first Baptist churches were those of the General Baptists, but before 1750 there were only three such churches, one at Burleigh in Isle of Wight County, one in Surrey and one at Opekon. They had shown little of the proselyting zeal of the Baptists of North Carolina, and were relatively weak. All were reorganized as Particular Baptist churches, in the years 1751 to 1756.

On its reorganization that of Opekon had only three members (John Gano, quoted by Newman, *Baptist Churches in the United States,* 284) . . Another Particular Baptist church which was such from its constitution was that of Ketockton, which dates from 1751.

Such was the state of the Baptist churches in Virginia, North Carolina and South Carolina when Shubal Stearns began his labors among them. It may be well here to rehearse the chief events of Stearn's life before this time as told by Semple and Benedict. He was born in Boston, Massachusetts, January 28, 1706; was converted under the preaching of Whitefield in 1745, and joined with a group of them known as Separates or Newlights, and becoming a preacher labored among them until 1751, when he became a Baptist and in the same year was ordained to the Baptist ministry, and took pastoral care of a church, but without abandoning his Separatist principles. To quote directly from Semple:

> Mr. Stearns and most of the Separates had strong faith in the immediate teachings of the Spirit. They believed that to those who sought Him earnestly God often gave evident tokens of His will; that such indications of the divine pleasure, partaking of the nature of inspiration, were above, though not contrary to reason, and that following these, still leaning in every step upon the same wisdom and power by which they were first actuated, they would inevitably be led to the accomplishment of the two great objects of a Christian's life, the glory of God and the salvation of men. Mr. Stearns, listening to some of these instructions of Heaven, conceived himself called upon by the Almighty to move far to the westward to execute a great and extensive work. Incited by these impressions, in the year 1754, he and a few of his members took their leave of New England. They halted first at Opekon, in Berkeley County, Virginia, where he found a Baptist church under the care of Rev. S. Heton. Here also he met his brother-in-law, the Rev. Daniel Marshall,

just returned from his mission among the Indians, and who after his arrival at this place had become a Baptist. They joined companies and settled for a while on Cacapon in Hampshire County, about thirty miles above Winchester. Here not meeting with his expected success, he felt restless. Some of his friends had moved to North Carolina; he received letters from these informing him that preaching was greatly desired by the people of that country; that in some instances they rode forty miles to hear one sermon. He and his party once more got under way, and travelling about 200 miles came to Sandy Creek in Guilford [now Randolph] County, North Carolina. Here he took up his permanent residence. Soon after his arrival, on November 22, 1755, he and his companions to the number of sixteen were constituted into a church called Sandy Creek and to which Mr. Stearns was appointed pastor. . . . The subsequent events seem completely to have verified Mr. Stearn's impressions concerning a great work of God in the west.

The section of country to which Mr. Stearns had come was described as a wilderness and in many respects it offered no promising field for missionary labors. The entire population of the Province at this time was about 100,000, of whom four-fifths were white.

These were distributed over a stretch of country, from 180 to 200 miles in width extending westward from the Atlantic Ocean nearly 300 miles. There were no large towns and only a few villages.

Since 1701 the Church of England had been the Established Church, but its missionaries, of whom only a few were worthy men, had had such poor success that a few years before Governor Gabriel Johnston had despairingly cried that he had been engaged for fifteen years in a vain endeavor to civilize a wild and barbarous people, and at the time of which I am writing there were only three ministers of the Establishment in the Province and these were all in the eastern section.

The wonderful development of the General Baptists also had nearly all been in this same section of the Province. Between their churches and Sandy Creek was a stretch of a hundred miles in which there was neither church nor minister of any faith. Nearer Sandy Creek, Stearns and his followers found their missionary efforts limited by the racial and religious character of the settlers. Twenty miles to the east was Cane Creek, the center of a settlement of Quakers, which extended to New Garden, twenty miles to the north. These were well served religiously in their own meetings, and being intensely loyal to their own faith offered little hope for the preacher of another. The same was true of the relatively numerous Presbyterian settlements which had been made in the counties to the west and north, which had their own meetings even though they had no settled ministers among them. Language was a bar to any missionary effort by English-speaking preachers among two other groups, the Lutherans to the north and on the western frontier, and the Scotch Highlanders to the south, though for many years neither of these groups had a minister of their own. The Moravians had already begun their settlements on the Yadkin, about forty miles to the northwest. They too spoke a foreign tongue, but unlike the others were well served by ministers.

Yet, though part of the field was thus shut off, Stearns and his fellow-laborers, Daniel Marshall and Joseph Breed, found ample room for their labors among a people hungry for the gospel and they did not delay in bringing it to them. "Soon after," says Morgan Edwards, "the neighborhood was alarmed and the Spirit of God listed to blow as a mighty rushing wind in so much that in three years' time they had increased to three churches and upwards of 900 communicants, viz,; Sandy Creek, Abbot's Creek, and Deep River. The most remarkable events are these: (1) It is a mother church, nay a grandmother and a great grandmother. All the Separate Baptists sprang hence; not only eastward towards the sea, but westward towards the great river Mis-

sissippi, but northward to Virginia and southward to South Carolina and Georgia. The word went forth from this Zion, and great was the company of them that published it, in so much that her converts were as drops of morning dew."

It was in the immediate neighborhood of Sandy Creek that Stearns and his assistants first preached, but soon their fame had spread to the regions round about; constantly widening their field as messengers came from distant settlements begging them to come and preach the gospel, in three years, time they had extended their operations from the frontier settlements on the west to the Atlantic Ocean, and had established churches or branches of churches at Abbot's Creek, Deep River, Black River, Little River in Montgomery, Grassy Creek, Trent, Southwest, New River, and Lockwood's Folly, all in North Carolina. In 1758 Stearns organized the Sandy Creek Association, the third oldest in America, in which, first and last, the churches named were enlisted.

In 1760 the Sandy Creek ministers established the first Separate Baptist church in Virginia, to which Marshall had carried the gospel soon after his arrival in North Carolina. It was one of Marshall's converts, Dutton Lane, who became its pastor. About the same time, "the power of God was effectual in the conversion of Samuel Harris, a man of great distinction in those parts," who afterwards was the leader in the evangelization of the Virginia people, his labors being "crowned with the blessings wherever he went," and, as Semple says, in about ten years after the coming of the Separates to Sandy Creek, Virginia became "their principal scene of action, their suffering and success." It was the preaching and success of these Separate Baptists that aroused that persecution in which every penal law in the Virginia code was strained in an endeavor to put them down.

It was in the year 1759 that the first Separate Baptist church came to South Carolina, having been organized at the Deep River Church in North Carolina from members of that church, and coming with its pastor, Rev. Philip Mulky,

settled first at Little River, which is a branch of the Broad, but after two years moved to Fair Forest. In only a few years the Separates had a line of churches extending to the Georgia border and administering to the advancing tide of population as it moved westward; but they did not neglect the destitute regions eastward towards Charleston and Welsh Neck, where the Particular Baptists were strong. In 1771 Daniel Marshall crossed the Savannah and established a church at Kioka, the first Baptist church in Georgia.

A summary of this great work of the Separates was made by Morgan Edwards, a contemporary, fresh from a journey through the churches they had founded, in which he said that the Sandy Creek Church "has spread her branches southward as far as Georgia; eastward, to the sea and Chesapeake Bay, and northward, to the waters of the Potomac. It, in seventeen years, is become mother, grandmother and great-grandmother to forty-two churches, from which sprang 125 ministers, many of which are ordained and support the sacred character as well as any set of clergy in America." Historically it was the greatest religious movement in America up to this time, and, as we shall see, it has been greatest in its results.

About the methods employed by the Separate preachers much has been said, some of it in the nature of derision. In considering these methods it will be necessary to distinguish the temporary and personal from what was essential and permanent.

Stearns himself, says Morgan Edwards, "while of small stature, was naturally well endowed and of excellent judgment. His voice was musical and strong, which he managed in such a manner as one while to make soft impressions on the heart, and fetch tears from the eyes in a mechanical way, and anon to shake the nerves and to throw the animal system into tumults and perturbations. All the Separate Baptist ministers copy after him in tones of voice and actions of body, and some few exceed him. His character was

indisputably good, both as a man, a Christian and preacher. In his eyes was something very penetrating, which seemed to have a meaning in every glance." With Stearns his peculiar voice was natural and by no means unpleasant, even his enemies being sometimes captivated by it, and probably much different from the echoes of it still heard from pulpits of some Primitive Baptist churches. As for the bodily perturbations of those who came under the influence of the preaching of Stearns and other Separates, Morgan Edwards says it was not different from those observed under the preaching of some even of the ministers of the Church of England; such bodily epilepsies and ecstasies have also often been observed since in great revivals, like that of 1801.

Much more important than these more personal qualities of Stearns and his associates was their conviction that they were divinely appointed for their great work of evangelizing and calling men to newness of life. In a revival at the Opekon church in 1754 their enthusiasm was so marked that it was complained of, but when, on request, Rev. Benjamin Miller of the Philadelphia Association had come, he was much pleased with the exercises of the Separates, joined heartily in them, and said that if he had such warm-hearted Christians in his church he would not take gold for them.

Nor was this enthusiasm confined to the preachers. There was almost a Pentecostal generality of zeal and expression among the members of the Separate churches. All had a word or a prayer or an exhortation; the youthful converts in the meetings often joined in these things immediately after they had made a profession of their faith. The women too felt free to speak and pray, it being related of Mrs. Daniel Marshall, who was a sister of Shubal Stearns, that she was hardly less effective in exhortation and prayer than her famous brother, often melting whole assemblies to tears. So great was the zeal and warmth among them that partly in derision but partly also in admiration they were called "Enthusiasts," a name applied in England to the followers of Wesley.

But most characteristic of the Separates was their dependence upon the Holy Spirit and their sense of his presence in their meetings. Morgan Edwards introduces his account of their work at Sandy Creek by saying "the Holy Spirit listed to blow." And those who attended these meetings, especially the unconverted, were often overwhelmed with the consciousness of the Spirit's power, and they feared and trembled. The pages of Morgan Edwards are full of records of such things, and he himself says: "I believe that a preternatural and invisible hand works in the assemblies of the Separate Baptists, bearing down the human mind, as was the case in the primitive churches."

But we must beware of thinking that those who were gathered into the churches of the Separates fell away from their first love or lived lives unworthy of Christians. In the first place, evidence is abundant that great care was exercised in receiving members for baptism. Not all who made a profession were admitted, as may be seen from the letter of Stearns relative to a series of meetings at the Haw River Church. One of the complaints that the Separates made against the Particular, or Regular, Baptists when they were invited to unite with them in the Kehukee Association was that the Regulars were not careful enough in receiving members. Burkitt of the Kehukee Association recognized that in 1772 the standard of morality in the churches of the Separates was higher than in those of his own Association. All accounts agree that the members of the Separate Baptist churches lived lives worthy of Christians.

Again we must beware of thinking that, because their enemies called the Separate Baptist preachers "Ranters," they were not men of sound judgment and poise. Shubal Stearns was very careful in selecting and ordaining ministers. As is told by Morgan Edwards, he was careful to observe all due forms in the ordination of Daniel Marshall, his brother-in-law. There were many licentiates in the Separate churches before the death of Stearns, some of which needed pastors; the fact that pastors for these church-

es were not immediately ordained shows the care of Stearns in this matter. Above were given Morgan Edwards's approving words concerning these ministers. That Stearns was not unduly suspicious of ministers of other faiths is shown by his courteous treatment of John Gano at the second meeting of the Sandy Creek Association.

The chief characteristic of the preaching of Stearns and the Separates remains to be considered. That was their refusal to do any theological hairsplitting in the doctrines of election and predestination. Though some have classed Stearns as mildly Arminian, it is clear that in his preaching he was content to preach the gospel of the New Testament with little or no reference to Calvinism and Arminianism. He seems to have avoided both the extreme Arminianism of the General Baptists and the extreme Calvinism of the Particular Baptists. When he arrived in North Carolina nearly all the General Baptist churches were in the state of transformation to Particular Baptist churches and their Arminian doctrines had few champions. But the extreme Calvinism of the Particular Baptist churches and their recently proselyted ministers constituted a great danger. These ministers, who were mostly unlettered, never tired of talking of and preaching the "glorious doctrine of free grace." In almost every sermon they urged its resistless logic, but their preaching won no converts, nor did their doctrine impel them to any missionary labors. What this has meant may easily be seen in the case of those Associations and churches which embraced it, now classed as Primitive Baptists. These churches did not evangelize the people in their congregations, nor even the children in the households of their own members. Under their terrible preaching scores of Baptist churches have either withered away or come to extinction, while those to whom they should have ministered have either turned to irreligion or been gathered into the churches of the Methodists, who became active in the last quarter of the eighteenth century. It is only in recent years that missionaries of our Conventions have gone

into the sections where the neglect prevailed, and preaching the same gospel that Stearns preached have won back many to the Baptist faith.

The contrast between the active evangelism of Stearns and the Separates and that of Particular Baptists may be seen by comparing the church at the Jersey Settlement and that at Sandy Creek. They were both in the same section; that at the Jersey Settlement was established a year earlier; it was a Particular Baptist church and had as its pastors, first Rev. Benjamin Miller, and next Rev. John Gano, two of the ablest pastors and preachers of the Philadelphia Association. It did indeed minister well to its own members and gained to its membership some of other faiths who were without church and pastor of their own faith. But the influence of this church and its able ministers extended no further than its own neighborhood; the preaching of its pastors was not sought by those who were hungry for the gospel; the church never became a mother church. Both Gano and Miller indeed had a part in what Whitsitt calls "the trampling down" of the General Baptist churches of eastern North Carolina, but it was years later, after Gano had learned the evangelism of the Separates, that he became an evangelist himself. And here it is well to remark that the church at the Jersey Settlement was the only Particular Baptist church in North Carolina which was not made on the ruins of a General Baptist church, and so far as this State is concerned Freeman is wrong, *Church History,* II, 694, in his statement that from 1750 onward the Philadelphia Association "secured the organization of many new churches and the formation of Associations for the conservation and advancement of Baptist life."

There remains to be considered the influence of Separates and Regular Baptists, as they soon began to call themselves, on one another. It was only natural that the Particular Baptist preachers should have been much impressed by the evangelistic preaching of Stearns and his fellow ministers, and that at Ketockton Rev. Benjamin Miller being sent for

approved it. Soon after record is made that both in Virginia and in South Carolina Particular Baptist preachers showed many instances of increased evangelistic activity. Much of this was in all probability due to the stimulation caused by the Separates.

On the other hand, the Particular Baptists, observing and admiring the zeal and piety of the Separates, began to seek union with them on the basis of the Philadelphia Confession, and in this they were finally successful. By 1772 they had made such progress that Morgan Edwards declared that there was no reason why the two communions should not be united since Separates as well as Particular Baptists accepted the Philadelphia Confession. From 1775 one branch of the Kehukee Association was made up of both Separate and Regular churches; after 1787 in all the States of the South all were united and the distinguishing names dropped.

As a result of that union all Baptists were supposed to be Calvinists; indeed, some of the Separate Baptist ministers became very pronounced Calvinists and made their sermons forbidding with talk of God's election of all who are to be saved before the foundation of the world.

The deadening influence of these men on religious activity among Baptists in some churches continues to this day. But those who hold such rigid views are now few, and through all the years many have been ready to agree with that saying of Rev. John Leland: "It is a matter of fact that the preaching that has been most blessed of God, and most profitable to men, is the doctrine of sovereign grace in the salvation of souls, mixed with a little of what is called Arminianism."

While this hyper-Calvinism almost exclusively occupied the thoughts and the preaching of some, the warm, sweet spirit of the evangelism such as Shubal Stearns preached did much more abound. For a few years, it is true, after 1787, when the union was effected, there was a dearth of religious activity in the Kehukee Association, made up for the most part of Regular Baptist churches, and in Virginia, according

to Semple, the Baptists at this time "suffered a wintry season." These conditions were partly to be accounted for by the reaction to the extreme Arminianism of the Methodists who were zealous and active, and partly, as Semple says, by the attention given to business and political matters. During all this period in the Associations formed by Separates the Baptist churches continued to increase in number, and Baptist preachers, with zeal like that of Stearns's company, were giving attention to frontier populations in Kentucky, Tennessee, Alabama, Mississippi and other Southern States, and determining the character of their faith.

Events, however, proved that water and oil will not mix; the rigid Calvinism of the Philadelphia Confession, which was incorporated into the constitutions of some Associations, like the Kehukee, produced one type of Christian; the gospel as preached by Shubal Stearns and his successors in spirit produced another type. The cleavage became more and more pronounced year by year and in the decade, 1820-1830, brought the division of the Baptists into Missionary and Anti-Missionary, or, as they prefer to call themselves, Primitive, a name to which they are entitled if by Primitive we are to understand those who strictly adhere to the Philadelphia Confession. This group, though then equal in numbers to the Missionary group in some States, as North Carolina, have been unprogressive and today are fewer than at the time of division; while the Missionary group, which accepting the Philadelphia Confession yet did it in a guarded way, as in Virginia, not making it "in any respect superior or equal to the Scriptures in matters of faith and practice," have stood for an educated ministry, for missions, and other benevolences and activities. On this account for many years they were decried by their Primitive brethren as departing from the faith and worse than infidels. In recent years Baptists generally no longer make any pretence of holding to the letter of the Philadelphia Confession, but on this very matter which brought the division they agree with that satisfying statement in articles five and six of the report

of the Committee on Baptist Faith, headed by Dr. E. Y. Mullins, adopted by the Southern Baptist Convention in 1925, which reads:

> 5. Justification is God's gracious and full acquittal upon principles of righteousness of all sinners who believe in Christ. This blessing is bestowed, not in consideration of works of righteousness which we have done, but through the redemption that is in and through Jesus Christ. It brings us into a state of most blessed peace and favor with God, and secures every other needed blessing.
>
> 6. The blessings of salvation are made free to all by the Gospel. It is the duty of all to accept them by penitent and obedient faith. Nothing prevents the salvation of the greatest sinner except his own voluntary refusal to accept Jesus Christ, as teacher, Saviour and Lord.

These principles are not new; they are exactly those on which Shubal Stearns based the gospel message that brought the colonists of Virginia and the Carolinas to repentance and correct Christian living nearly two centuries ago. By such preaching Stearns made the Baptists of his day in the Southern provinces far more numerous than all the other Baptists of America, and far more numerous than those of all other communions in this section. It was the indispensable corrective to the blight of hyper-Calvinism which the ministers of the Philadelphia Association imposed on the General Baptist churches on their transformation to Particular Baptist churches. It is such preaching that has made Baptist ministers of the Word chosen messengers to carry the gospel to all parts of the South and the foreign fields. And the assertion may be ventured that the zeal with which Southern Baptists are now engaged in revivals is not unrelated to Shubal Stearns and Sandy Creek.

If Stearns had had the writing of the articles quoted above, he would doubtless have had something to say about the work of the Holy Spirit, on whom he so greatly relied

in his preaching. Down through the years our Baptist preachers have had a message of greater appeal when they too felt their dependence on the Spirit. No one would say, however, that if another Morgan Edwards should come he would be able to declare that in our day as in that of Stearns, "A preternatural and invisible hand works" in Baptist assemblies.

One who will try to come to a full understanding of the character, work and influence of Shubal Stearns, will, I think, become convinced that he is one of the great religious leaders of all time. Certainly the influence of no other American Baptist has been so great or far reaching as his. It has been given to no other American to bring revolution to the religious life of the people of such a wide extent of territory as that between the Potomoc and the Savannah and to affect so powerfully their lives and character. It has been given to few others to have followers and successors who have carried on their work with like zeal and spirit and success, as the followers and successors of Shubal Stearns have done, with the result that the Baptists of the South, white and colored, today far outnumber all the other Baptists of the world. He was zealous but also sane, and his followers have been such; he knew how to gather, and he knew how to conserve; he built upon a solid foundation, Jesus Christ, and his work abides.

Expository.

Who Are the Angels?

A Study and Meditation.

By E. G., Budapest, Hungary

Admittedly this is not a very live question at the present time. The state of the world might rather suggest the query, "Who is the Devil, and demons?" But since Biblical theology is returning to be a subject of intensive study, after a long period of neglect, and at the same time since human personality and psychology are increasingly being studied by modern scientists and theologians, this subject may be seen to be not so antiquated as might seem at first thought.

All we know of angels is what is revealed in the Scriptures, and they give but fragmentary information concerning the nature and origin of these so interesting fellow-beings of ours. We have no time to answer those who smile at the *naivetē* of those who are childlike enough to still believe in them. One certainly has a high opinion of himself and makes colossal claims concerning his own knowledge of the universe and the constitution of things when he denies what the Bible asserts concerning the existence and activities of angels.

There are more than two hundred references to angels in the Scriptures, and two-thirds of them are in the New Testament. We make a study of a limited number of the more important and suggestive passages. We preface our study by raising some questions.

Their Origin?

They are creatures of God, made doubtless in the image of God, as was man in the aftertime. Job is supposed to be referring to them in that beautiful and much quoted passage:

> "When the morning stars sang together,
> And all *the sons of God* shouted for joy." Job. 38:7.

The Place of their Origin?

This is not revealed. It is not known whether they were created in what became later heaven, or on the various planets as might be indicated by Job's poetic verse above. Perhaps following this line of thought, Mark Hopkins, *Life*, 317, says eloquently: "While there shall be gathered at last, as Paul says, a holy church, and every man shall be perfect and the church spotless . . . there will be other forms of perfection in other parts of the universe. And when the great day of restitution shall come and God shall vindicate his government, there may be seen to be coming in from other departments of the universe a long procession of angelic forms, great white legions from Sirius, from Arcturus and the chambers of the South, gathering around the throne of God and that center around which the universe revolves."

Their Nature and Status?

The Scriptures are not clear on this point, with the result that entirely contrary conclusions are reached by pious and learned theologians and scholars.

The usual and popular theory is that angels were created in innocence and shielded from temptation and sin and confirmed in righteousness, remaining for the most part around the throne of God singing his praise with but little else to do. The result is that they are thought of as a privileged class of God's creatures, and might be truly considered as God's favorites whom he shields from all evil, as parents seek to shield their little ones here on earth. If this be the true theory, then the angels will never be spiritual "grown-ups," for maturity in the spiritual realm comes through struggle. It was said of our Lord that he was made "perfect," fully-developed (meaning to bring one's character to perfection) "through sufferings." Heb. 2:10. This theory of the angels having always been protected from evil by the Lord would present the puzzling question, "If conflict with suffering, including temptation, was necessary for the perfecting of the

character of Christ in his earthly life, how can we understand that angels had no such need in order to arrive at their perfection?"

A second theory admits the possibility and probability of a probation being a part of the experience of angels. Dr. Strong, *Systematic Theology,* p. 450, says: "From these Scriptural statements we infer that *all free creatures pass through a period of probation;* that probation does not necessarily involve a fall . . . Other Scriptures seem to intimate that the revelation of God in Christ is an object of interest and wonder to other orders of intelligence than our own" 1 Pet. 1:12.

A third theory goes still farther. Horace Bushnell, *Nature and the Supernatural,* p. 134 f. says . . . *"Good angels have all been passed through and helped up out of a fall, as the redeemed of mankind will be."* The writer of these lines had arrived at this opinion which he thought was original with himself. So, when he discovered that it had already been declared to be a fact, not a mere possibility, in the generation preceding his childhood, he realized the truth of the saying that "the ancients have stolen all our best thoughts."

Their Activities?

It is of the activities of angels that the Bible speaks in interesting and suggestive fulness.

Jesus (Matt. 18:10) speaks of his "little ones" in connection with the incident of placing a little child in the midst of his disciples: "For I say unto you that *in heaven their angels do always behold the face of my Father who is in heaven.*" Commenting on this verse, Broadus says: "Believers have angels as their attendants." Then follows a beautiful passage by the master-commentator on *the ministry of angels in the lives of Christians on earth,* a subject to which the average modern Christian gives but little, if any, consideration. Angels, as objects of thought or conversation, are not very popular in our times.

The author of Hebrews makes a similar statement: *"Are they* (angels. cf. vs. 13) *not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?"* Heb. 1:14. There come to mind numbers of cases in the Bible of individual angels ministering to God's servants, but the writer of Hebrews goes farther and makes the surprising statement that *"all"* are *"ministering spirits."* Whether this declaration is sufficient basis for the old doctrine of "guardian spirits" is not clear. Broadus adds, "It cannot be positively asserted that the idea of guardian angels is an error." However, what the writer of Hebrews says at least indicates an all-comprehensive and age-long plan of God regarding the service of these so little known fellow-servants of ours. Their work reminds us of their Lord and ours, who "came not to be ministered unto, but to minister" Matt. 20:28f. [But note context for antecedent of "they all."—Editor].

But with all reverence we ask: Why send forth *angels* to earth to minister to humans? What do they know about us or our problems in any intimate way? What do they know of bodily trials, sorrows and temptations? In utter reverence, I would say that, if our usual ideas of angels are correct, it would seem that no spiritual beings in all the universe would be less fitted for "ministering" to mortals than angels, that is, if "ministering" involves sympathy and understanding. "Sympathy" means "suffering-with," and angels are supposed never to have suffered, and because of this lack of experience angels could never in any real way understand our trials and difficulties.

It is at this very point that we see how the Incarnation was not only reasonable, but a divine necessity. It was in the highest degree fitting that God should have had a human experience here on earth, if he was to understand and sympathize. So it came to pass that in the matter of sympathy, comfort and help that Jesus gives, it is altogether different from that of the angels, if they really are what we suppose them to be.

The Word tabernacled here among us. He lived in a human body. He has been through life's experiences. He rejoiced at a wedding. He wept at a grave. He felt the smart of slander; the loneliness of being misunderstood; the sordidness of life; the engrossment of the multitudes in things to eat and drink and wear; their neglect of the things of the spirit and of God; the hardness and cruelty of the human heart; the grind and strain of providing for a family; the pangs of hunger and thirst; the agony of a broken home-circle; the horror of mental anguish and temptation; the fear and agony of death. How could angels, as we think of them, sympathize with these experiences, except in imagination? Well may we sing,

"How blest the thought that *Jesus knows*"!

We may also express this glorious truth in these words,

God tented here among us.
Now on his lofty throne,
He hears our prayers
All drenched with tears,
And "suffers-with" His own.

He suffered in order that he might serve.

But the angels! What do they know about it all, if they have had no similar experience? How can they be "ministering spirits" to those of whose experiences they know nothing?

In seeking for an answer to these questionings, those verses in the Revelation have haunted me for years, where the angel said to John on Patmos: "I am a fellow-servant (σύνδουλος, fellow-slave) with thee and with thy brethren the prophets, and with them that keep the words of this book." Rev. 22:8, 9. What a picture—angels, apostles, prophets, and humble members of the church—all "fellow-slaves" of Christ in the work of his universal Kingdom!

"Fellow-servants"! "Yes," says the commentator, "that means that just as John the apostle served the Lord here on

earth in the flesh, so the angel served Him above in his heavenly habiliments, and at times on earth also. Both were servants of the same Lord, hence were 'fellow-servants'."

That is all self-evident. But is that *all?* Do the words of the angels of *necessity* mean *only* that? There are "servants" and "servants." Twice an angel called himself the "fellow-slave" of John in the Revelation 19:10 and 22:9. But why use that strong word "fellow-*slave*"? There were a number of other words at hand expressing the general idea of service. He could have called himself a "fellow" deacon (διάκονος) meaning servant, attendant, minister. That was a dignified word and very common in every day life and used frequently in the New Testament. There was also *therapon* (θεράπων), a fine word applied in the Septuagint to Moses, "the servant of God," Heb. 3:5. Or, he might have used *huperetes* (ὑπηρέτης) the under-rower, a servant, attendant, as the attendant of a king, an officer. Then there was the adjective of the word used in Heb. 1:14 for "ministering spirits" (λειτουργοὶ), used to denote servants of the state, of a king or a temple. Paul applies this title to himself when he said: "That I should be a *minister* (servant) of Jesus Christ" (Rom. 15:16.)

Why then, we ask, did the angel use a word which connotes the idea of slavery and even that of being "bought," Rev. 19:9 and 22:8, 9? Paul when exhorting his brethren in the Corinthian church, who were literal bond-slaves, makes that point in these words, "Likewise he that was called being free, is Christ's slave. *Ye were bought with a price",* I Cor. 7:22, 23. Peter also speaks of Christ as "the Master (δεσπότης, correllative of δοῦλος) that *bought* them," II Peter 2:1.

It is possible, therefore, and even probable, that the word "fellow-bond-slave" employed in these two passages was used with a purpose. The fact that the lowliest word "bond-slave," was employed here would seem to indicate that something more than mere humility was intended. There was no necessity of suggesting the idea of being "bought," unless

the speaker so intended. That word may point to former experiences of the angels.

Then again, why bring in "the prophets," Rev. 22:9? What made the angel think of them? It was natural to mention John and his brethren as "fellow-servants," for they were all there together. But why the "prophets"? Any answer to these questions, naturally, will be in keeping with a person's theological background, his former ideas of angels and his fixed notions regarding many things in theology. We here suggest only the possibilities and probabilities of language, influenced by our interpretation of the foregoing words, and our ideas of the whole material and spiritual cosmogony.

To me the words of the angel could mean that he and "the prophets," i. e., those who had been such, were at that time fellow-servants in heaven. They could mean also that they had been fellow-servants on earth. Dr. Plummer, commenting on this verse, says: " 'The prophets' need not be restricted in meaning either to Old or New Testament prophets, but may include both." The angel may be referring to a former earthly experience and fellowship. In this case he had passed through the struggles of human experience, gained the victory through Christ, being his bond-slave, "bought with a price," so that his appellation of "fellow-slave" was a reference to his past personal history and experience. Dr. Stafford in his "*A Study of Christian Doctrines*" (p. 183) comments on this verse (Rev. 19:10) in these words, "Are angels specified here glorified saints?"

If these surmises are true, the rest falls naturally into place. Having gone through experiences of being tabernacled in the flesh like their Lord and having gained the victory over temptation and sin through him, on this earth or elsewhere, they were translated to the glories and rewards of heaven where they continued their services in God's Kingdom, though on a higher and vaster plane. This would give us a glimpse into the kind of service we may render in the life beyond. It is written, "And his servants (bond-ser-

vants) shall serve him" (Rev. 22:3). We shall continue to be "ministers of Christ" and go on distant errands of mercy and help to those in need.

So it may be revealed to us that all of God's intelligent creatures, made in his own image, pass through periods of probation in the flesh, either here on this earth or on some other of the innumerable planets of his "ever increasing universes," and after their victory over temptation and sin through the grace of Christ, the eternal "Lamb of God," are translated into the "heavenlies" for everlasting and gloriously happy and useful service. It was to this conclusion the writer had come when he read that another had taught it a half century before.

Commenting on the words of Peter (I Pet. 1:19-20) ". . . as of a Lamb, . . of Christ, who was foreknown indeed before the foundation of the world. . . .", a distinguished author says, "The incarnation, death and resurrection of Christ . . . were foreseen and foreordained in the eternal counsels of God. These counsels are wholly above the range of our understanding; we cannot see through the veil of mystery which surrounds them; *we cannot fathom the awful necessities which they imply.*" (Emphasis ours).

These are reverent and thoughtful words which imply that the full revelation of the facts of the other world and of the spiritual universe has not been made. They are surrounded by mystery. They agree with the regret of the Master that he could not reveal to his disciples before his departure all that he might have told. These words also refer to the aeon-long conflict between kingdoms of God and of Satan. It is incredible that evil affects and afflicts only this "little dirty speck that men call earth," out of the whole universe of God. In due time we may learn that our Lord has died unnumbered times for the redemption of sinners on other spheres. The reference to his suffering "once for all," as is declared in varying phrase in Hebrews almost a half-score of times, can only refer to this world. The Bible is not a revelation for the whole universe.

After their probation and victory through the sacrifices of the eternal Lamb of God, these unknown brethren of ours may have joined the "innumerable hosts of angels," Heb. 12:22, and that number "which no man can number," Rev. 7:9, which now surround the Throne of God, ready to sing or run on errands of mercy to his needy saints still on probation.

It may be, therefore, that we shall discover when we arrive in heaven that all of us, beginning with God Himself in the Incarnate Christ, including all the angels, archangels and ourselves, will have passed through the experiences of trials and temptations in the body. This would take away any questioning on our part as to what might have seemed to be partiality on the part of God in protecting angels, as is supposed, from the trials of the flesh and the struggle with temptation and sin.

But, there are certain passages which are thought to be in conflict with the above interpretation. In Luke 20:34 the Lord says, "But they . . . neither marry nor are given in marriage . . . for they are *equal to the angels,* and are sons of God,*being sons of the resurrection.*" The participial form of this latter expression, "being sons of the resurrection," implies that the resurrection is the ground and reason for their being "sons of God," which condition they share with the angels. Moffatt translates: "They are equal to the angels and by sharing in the resurrection they are sons of God." That would indicate the resurrection as being the common way of reaching their heavenly estate. This passage, therefore, instead of disproving the above thesis would confirm it.

Another passage is I Cor. 6:3, where Paul declares that "we shall judge the angels." That he does not mean the *holy* angels is self-evident. As the Pulpit Commentary says, "the only alternative is to suppose that the word means those who once were good angels, but are now fallen spirits." This was the view of the early Fathers and later writers.

This would agree with Rev. 3:21. Thrones are for rulers who judge.

Still another passage which might seem to militate against this view is the description of the final assembling of the saints of God. "But ye are come . . . unto the heavenly Jerusalem, and to the innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant," Heb. 12:22-23.

The main question in the interpretation of this august and much discussed passage is, Did the writer mean to indicate three different classes in that heavenly assembly—that is, "angels," "church of the first-born" and "spirits of just men made perfect?" Again, are the "first-born" the only ones to be "enrolled?" And, of which group is Jesus the "mediator?" Only of the "spirits of just men made perfect," or also of the "first-born?" Again, do these words have to mean that he was "mediator" only of these latter groups?

This brings up the whole question of the possibility of there being a real unity among the heavenly assemblies. How could angels who have had no experience of temptation in the flesh be other than in a category all to themselves? Angels and men would be different spiritual species incapable of the fullest intimate fellowship. But if it should turn out that all of God's created beings have had their probation in the flesh, like unto their Lord, there would be no conflict with what has been clearly revealed in the Scriptures; it would be in consonance with the character of God, his perfect impartiality, mercy, love and grace; and would be the ground of uniting all the heavenly hosts, including the angels and ourselves, in perfect fraternal love and praise to him who is the Saviour of all his peoples according to the will of God from all eternity.

Facing Pastoral Problems.

G. S. Dobbins, Editor

The Problem of Coordination and Correlation of Church Organizations.

By the Editor

The Problem Stated

The typical Southern Baptist church has developed a multiplicity of internal organizations. A representative list includes (1) the board of deacons; (2) a Sunday-school with eight distinct departments; (3) a Training Union with five units; (4) Woman's Missionary Union with five divisions; (5) Baptist Brotherhood; (6) choir; (7) miscellaneous organizations such as Boy Scouts, Child Study Club, Parent-Teachers Association, etc.; (8) various and sundry committees.

These organized activities, sometimes spoken of as "auxiliaries," have for the most part developed under pressure of need with little thought of their relationship to each other and to the church as a whole. Each has its history, and each calls for the loyalty, the energy, and the support of the church membership in whole or in part. As these organized segments of the church life grow in numbers and in efficiency they make increasing demands on the pastor and his people. Inevitably overlappings occur which tend to create confusion, and which sometimes leads to friction. Out of this situation grow questions which clamor for consideration and answer: Have we too many intra-church organizations? Could some of them be combined to advantage? Should not their functions be more carefully defined and delimited? Can they not be more effectively related to one another and to the church? Have we not reached the place in our church development where we can calmly and dispassionately evaluate these several organizations, and then

so co-ordinate the activities in which they engage as to secure maximum efficiency for the church to which they belong?

Unification Through Radical Reorganization

Certain of the denominational bodies, particularly Northern and Southern Methodists and Disciples of Christ, have undertaken unification of their church programs through radical reorganization. First, a functional analysis was made of the church life as a whole. It would seem that the functions of a church fall into two main divisions: (1) worship and education, and (2) organization and administration. These functions mutually reinforce each other, yet should be kept distinct. Why not, then, organize the church program around these two centers? The result would be a board of education with responsibility for all the educational activities of the church, including worship, Bible study, leadership training, program-making, mission study, meetings for conference and prayer, courses in stewardship and evangelism, and the like. Coordinate with the board of education would be the board of management, responsible for the practical activities of the church—its service activities, its promotional plans, its utilization of resources, its enlistment and enlargement program, its records and finances, and the like.

According to this scheme the church membership and constituency would be divided into age and sex groups for the several major types of activity. There would thus be three main divisions—the children's division, the young people's division, and the adult division. Within these divisions there would be separation of sexes for certain purposes within the age groupings. The ultimate ideal is to do away with such separate organizations as the Sunday-school, the Young People's Society, the Woman's Missionary Society, the Layman's Brotherhood, and to think instead of congenial age and sex groups carrying on correlated activities under the guidance of centralized church leadership.

This dream has not been fully realized by any denomination, so far as the writer knows, but has intrigued the thought of many earnest church leaders who believe that it is in this direction that we are to find the solution of our problem of segmentation and over-organization. It scarcely needs be remarked that this scheme is quite remote from serious consideration by Southern Baptists as matters now stand. Time and further experimentation are needed to demonstrate its value or lack of practicability.

Simplification Through Elimination and Combination

A committee of the Southern Baptist Convention was appointed at its 1937 session "to study the problem of duplication and over-lapping of church agencies and activities, with a view to their more efficient coordination and correlation." This committee, after considerable correspondence, study, and discussion agreed that duplication and over-lapping exist:

"(1) in the membership of the organizations;
"(2) in materials of study courses;
"(3) in leadership;
"(4) in expressional activities."

Extensive correspondence was carried on with pastors, teachers, directors of religious education, and laymen with a view to discovering their attitude toward the situation and their suggestions looking toward solution of the problem. A questionnaire was distributed to a representative group of pastors and other church leaders seeking opinions as to desirable procedures. The respondents fell into three main groups: (1) those favoring combinations of organizations; (2) those suggesting desirable eliminations; and (3) those feeling that the present plan is reasonably satisfactory.

The majority of respondents expressed themselves with considerable vigor in favor of certain combinations. Approximately sixty percent were of the opinion that the Sunbeam Band and the Story Hour groups should be combined. A little more than fifty per cent favored combining of G. A.'s

and R. A.'s with Intermediate and Junior B. Y. P. U. Almost exactly the same number—forty per cent—felt that Y. W. A. should be combined with Senior B. Y. P. U., and that the Brotherhood should be combined with Baptist Adult Union. Smaller groups thought that there might be combination to advantage of W. M. S. and B. A. U.; G. A., R. A., Intermediate and Junior B. Y. P. U. with Intermediate and Junior departments of the Sunday-school; Y. W. A. and Senior B. Y. P. U. with Young People's Department of the Sunday-school; Sunbeams and Story Hour with Elementary Department of the Sunday-school; Sunbeams with Elementary Department of the Sunday-school.

The demand for elimination was very much less insistent than that for combinations. Of the 262 replying, ninety-six voted in favor of eliminating Royal Ambassadors; ninety would eliminate the Girls' Auxiliary; seventy-four would eliminate Sunbeams; sixty-three would eliminate the Brotherhood; forty-three would eliminate the Story Hour; thirty-seven would eliminate Baptist Adult Union. Beyond these, other suggestions for eliminations were not significant.

The Pro's and Con's of the Problem

Those questioned were requested to state their main reason for desiring that change be made or that the present plan of organization be let alone. Eighty-five respondents approved the present plan as being reasonably satisfactory; 111 expressed dissatisfaction; while sixty-seven were noncommittal. A few suggested additional organizations, such as a recreation council, young people's forum, fellowship committees, Junior deacons, personal workers' band, fellowship club, business women's club, department of religious dramatics, department of Christian music, department of Christian social activity. Following are some of the most significant and interesting comments on the need for organizational changes:

"In Sunday-school some are Sunday-school conscious, others department conscious. Some W. M. S. conscious. Some

B. Y. P. U. conscious . . . I know that far too few are church conscious. With the headquarters forces and field workers of the several branches of the endeavors all pressing hard for certain attainments and points of efficiency—making it more a *mechanism* than an *organism*—I don't wonder at diminishing church consciousness. All of it is going to sink eventually if it does not become more church-centric. Time, lots of prayer and patience will be required for what is started now. A deep spiritual quickening and a sloughing off of some things."

"I am fully persuaded that the multiplication of organizations is killing the worship and therefore the preaching services of the churches."

"I think the movement to coordinate and correlate the numerous units of our denominational work is one of the most important developments among Southern Baptists in many years."

"The multitude of competitive enterprises in the church have torn my soul for ten years. There is so much involved allegiance, double-demanding, and two-way and three-way pulling that we are, all of us, a house divided. We cannot long hope to survive, unless there are radical changes made in our very BEING."

"I think we have permitted sentiment to control our church life too long. I think we are all conscious we have too many organizations and duplications."

"A moment's thought on the part of the committee will show how hopeless is the task of attending all the meetings (including committee meetings), studying all the part, preparing all the socials, etc., etc., of Sunday-school, B. T. U. and W. M. U."

"For many years I have felt that the program covered too much territory and was not intensive enough. It seems to me that a program with certain eliminations and combinations might be worked out which would be infinitely better for every interest involved."

"Our present system is full of confusion and complexity."

"After twenty years, in which we believe we have given full measure of honest work, of co-operation, boosting, upholding, standing for and contributing to every organization in every phase of our Southern Baptist system, I am thoroughly convinced that unless we can get the mind of our people off *organizations,* we are at the beginning of a decline in our work."

These quotations are representative of that group who say, "the present plan is unsatisfactory." These men are known as loyal denominational leaders among our Baptist people. In most instances they are pastors of churches with memberships above five hundred. By no means are they ready to discard our Baptist program, but they are anxious to set in motion forces and movements that will gradually result in greater Kingdom efficiency. The fact that a majority of pastors express a desire for reorganization would seem to indicate that, in a majority of the leading churches of the Southern Baptist Convention, the present system is unsatisfactory.

Let us now look at some of the remarks of those who check our present plan as satisfactory:

"Personally I am well pleased with the present set-up, except for the fact that in some cases there seems to be a little overlapping in service."

"I do not feel that the functions of the various organizations overlap, and am willing for every church to have as many organizations as seems best to the local church."

"I do not see how any of the above organizations could be combined without loss in efficiency and in service. Neither can I see how any of them could be eliminated. I have given rather serious and deliberate consideration to this, thinking of the effect upon our own church."

"I would not *combine* nor *eliminate* any of our organizations. To do so would only be a retreat and we do not need to retreat."

"There has been no criticism in our church of the present organization set-up."

"I do not believe that any of our Young People's organizations should be discontinued by any means."

"There is possibly some overlapping. But I would not want to do away with any of our organizations."

"We believe if there is any overlapping in local churches, it is a matter of misguided leadership and not the fault of our present organizational plans."

"We should perhaps do something to coordinate better the junior missionary organizations with the other work of the church but I don't believe that we should discontinue them or discourage them."

"We do have many organizations, but as I look over the questionnaire I find myself at a complete loss to name the one or ones that should be eliminated."

"I do not feel that we have too many organizations. Personally I would not favor combining any of them."

"I believe that we need every one of our auxiliaries."

Coordination Through Cooperative Counsel

A study of the history of these church organizations discloses that they have arisen at various stages of Southern Baptist growth and in response to the pressure of felt need. In every instance the movement represented by the organization developed outside of the churches before it was adopted by the churches. The Sunday-school was non-denominational, then inter-denominational, and finally denominational. The young people's movement, out of which grew the B. Y. P. U. and later the B. T. U., followed this developmental pattern. The Y. M. C. A. antedated the Laymen's Missionary Movement out of which now has come the Baptist Brotherhood. Organized women's work has been more nearly denominational from the beginning, but had a long hard struggle for acceptance as a recognized organization of the churches.

The history of these organizations, together with the principle of independency in Baptist churches, has made for unrelatedness rather than interrelatedness. Each organi-

zation arose because of pressure of need, and each organization continues to exist because it meets felt need. Difficulty arises, however, at three main points: first, we are in a changed and changing world, with consequent new and changing needs; second, the tendency of unrelated organized groups is to cover too much territory, therefore getting in each other's way; third, there is always danger that the concept of organization will supersede the concept of organism, and that the church will become a series of separate units rather than a vital organism made up of organs having special functions. One thoughtful pastor expresses it thus:

"It does not seem to me that either a combination or elimination of any of our present organizations is what is needed . . . Personally, I should be loath to see any of our organizations eliminated or combined, but I do think they would work more effectively if each had a clearly defined function. As it now stands our Sunday-school undertakes worship, devotions, evangelism, missionary activity, training in leadership, Bible reading courses, money raising, etc., in addition to the study of the lesson for the week. As a consequence, in many a Sunday-school class, the time for the central work of Bible study is reduced to a minimum. Our B. T. U.'s undertake training, missionary activities, mission study, Bible reading, worship, money raising, etc., in addition to the program. It would not solve the problem to combine these, nor would it help the situation to urge our people to belong to only one; but a proper limitation of the field of each one would enable us to stress membership in the others and loyalty to the preaching services and prayer meeting hours in a measure which is hard to do when almost the whole program is undertaken in the activities of each organization."

The most practical answer to this demand for coordination and correlation seems to be the "Church Council," made up of representatives from the several organizations of the church who sit together at regular intervals and under the pastor's guidance work out problems of duplication and

overlapping in Christian spirit and with the welfare of the church as a whole always in view. Out of its extensive investigation of possibilities of solution, the Committee on Coordination and Correlation reached this conclusion which it embodied in its recommendation to the Southern Baptist Convention:

"We recommend to pastors and churches the formation of a church council, representing the several agencies of the church, to meet as often as may be found necessary, in order to formulate an integrated and comprehensive church program; to devise a calendar of activities; to co-ordinate the work of all the church agencies; and to discover and develop the needed workers and leaders."

Realizing, however, that the problem is not wholly one to be solved by the local church the Committee continued with the following recommendation, which was also adopted by the Convention:

"We further recommend that representatives of the Boards and Auxiliaries of the Southern Baptist Convention responsible for the work of the Sunday-school, the B. T. U., the W. M. U., and the Brotherhood, meet as soon as possible, and thereafter at least once a year, for conference and co-operation looking to effectual co-ordination and correlation of programs, calendars of activities, mission study, Bible readings, training courses, financial plans and objectives, evangelistic and personal service activities, socials, associational meetings, standards requirements, and the like. We suggest that this Committee be properly related to the present Committee on Calendar of Denominational Activities."

This is preeminently "the Baptist way,"—improvement through frank criticism, unhampered discussion, the give and take of intelligent debate, the seeking for and acceptance of light from all sources, cooperate counsel leading to conclusions based on consensus growing out of Spirit-led thought and prayer.

Improvement Through Experimentation

A thoughtful speaker recently declared that Baptists get on exceedingly dangerous ground when they resent criticism of their methods and come to look upon their plans of organization as sacrosanct. Our present organizational schemes were once innovations, and were subjected to severe criticism. The human ways and means by which we carry on our church work today have developed out of changing needs, and must never be confused with the ends which they seek to promote. While divisive and impractical departures are to be discouraged, a premium should be put upon thoughtful and sincere experimentation looking toward better methods. In the correspondence received by the Committee there recurred intimations that pastors and churches might be penalized for undertaking to work out this difficult problem of coordination and correlation if in doing so they should deviate from the "standards" which have been erected at the various headquarters. Since this is so utterly foreign to the Baptist genius, it is difficult to believe that such fears are well-founded. Should there be foundation in fact for such an attitude we would do well to rise up and with utmost vigor repudiate and disrupt it. It was with this sacred principle of freedom in mind, and with the desire to secure information concerning fruitful experimentation, that the Committee referred to above included this statement:

"We recommend that the agencies which set up standards and programs take a sympathetic attitude toward pastors and churches who may feel that their local situation does not permit their having all the things necessary to meet the standards. We request the pastors or others who work out coordinated and correlated programs to give this Committee the benefit of their experience."

The Paramount Problem of Unenlistment

The most striking revelation of the study made by the Committee is the vast multitude of Baptist church members

who are not enlisted in any of the organizations except the Sunday-school. These 262 representative better churches were selected from country, village, town, and city areas, with strong pastors and records of efficiency and cooperativeness. The most encouraging enrolment reported is in the Sunday-school, which is equal to seventy-five percent of the church membership. The W. M. U. comes next, with an enrolment equal to twenty per cent of the total church membership; but since the W. M. U. includes the women and children and not the men, perhaps this percentage should be doubled. The Training Union in these churches shows an enrolment equal to only fourteen per cent of the membership; but since its appeal is primarily to children and young people this percentage should be at least doubled to give a fair comparison. The Brotherhood drops to the level of less than one per cent of the church membership—or doubled or even quadrupled to make a fair comparison, is still less than five per cent of the adult male membership. A study of enrolment in the several organizations of the B. T. U. and W. M. U. makes it perfectly clear that these 262 churches are far from reaching anything like their possibilities as indicated by the church membership totals.

Two inferences might be made from these facts: First, that the multiplicity of organizations and activities weakens the impact of the church with resultant unenlistment of its members in these overlapping and inefficient organizations. Second, and conversely, that these varied organizations, appealing to all ages and types of church members, are the church's indispensable agencies of enlistment and need only increased encouragement, support, and efficiency to achieve their several purposes.

The writer of this article, as Secretary of the Committee, will welcome on behalf of the Committee further facts and expressions of opinion bearing on this difficult and yet unsolved problem.

Life Factors and Tendencies.

The Managing Editor

The Newer Theological Liberalism.

There are many indications in recent months of a distinct swing of liberal theologians in this country away from a rather superficial Humanism to a much more Evangelical sensitiveness in interpreting the Christian Gospel. On the part of most of the writers there is no confession of change of heart. Their present witness might be more effective if there were frank admission that there has been a discovery that the Gospel which they have been preaching lacked depth.

Present world conditions have grown quite too serious and critical for any competent thinker any longer to have working confidence in the native capacity and direction of human nature, as the source of our deliverance from disaster and for the achievement of either social or personal righteousness.

One reads now of "The American Theology," supposed to be in the making. This new American Theology is supposed to be definitely contrasted with the Continental trend under the leading of the Barthian group; and also with distinctly different emphasis from that which one usually finds in British thinking. Thus far there is no clear definition of what the American Theology is to be. It is clear that we have writers who are seeking to rescue the failing liberal Humanism from the collapse which is already far advanced, by under-pinning it with a deeper substructure of Evangelical theology.

So far as one may yet discern God is to be taken much more seriously than formerly, and God is to be found expressing himself much more extensively and profoundly in Jesus Christ than Liberalism has heretofore recognized. It appears however that there is no intention of placing the

the center of human hope and the objective of human devotion in "the Glory of God." The center of gravity seems likely still to lie in man. God is a much more necessary asset for man in the recent past. Jesus is far more the Christ of God than we have been wont to hear. Still it would appear that man must not surrender his supreme concern with his own destiny in a social order in favor of any archaic devotion to "the Glory of God." That major emphasis and supreme appeal of the Old Testament and of Jesus is not yet to be set up as the high altar in the temple of the new theology. In this temple man is not so much to worship God as to call upon God to assist him in achieving the goal of an ideal, a righteous world.

Our new theologians are not at all prepared to go with the Gospel Evangelists and with Paul in their interpretation of Jesus, nor in their acceptance of Jesus' interpretation of himself in relation to God. He is more than ever the teacher and self-denying, sympathetic and comprehensive exemplar and helper of men. Our new theologians seem not at all to be willing to follow the New Testament writers in their emphasis on the suffering and death and resurrection of the Lord Jesus, nor in their interpretation of this aspect of the Master in terms of expiatory atonement. Matthew begins in the middle of his sixteenth chapter to record the insistence of Jesus on the inevitability and the necessity of his cross. All that follows has this for its focal point. Already in chapters 16 and 17 Jesus is asking his disciples not to announce him as the Christ until they are prepared to include the cross as the climax of his Christhood. While Mark is not so definite as Matthew in this respect, he has the same elements. Luke finds, by the end of his ninth chapter, that Jesus has "stedfastly set his face to go to Jerusalem" and this determination is the constructive idea for all the remaining fifteen chapters. John introduces this concept in the beginning of his Gospel. It plays a part in each of the instances which together make up his witness to the Master. He devotes ten of his twenty-one chapters to the climatic and consummating

experiences of the last days in Jerusalem. Paul's emphasis on the atonement of the cross is a commonplace, and has long been resisted by the liberal theologians.

There is a certain naivetè in the learned scholarship which seems so very confident that it can understand Jesus so much better in this twentieth century than could his followers in the first; and in the condescension with which they seek to rescue Jesus even from his own provincialism and his bondage to the conventional ideas of his own time. There have been many to feel quite sure that they know better than he did the God whom he interpreted out of his own consciousness and fellowship. It is gratifying to find an increasing number of liberal theologians growing less jaunty, more modest, more reverent and more humble. They may not yet be able to "see the Glory of God shining in the face of Jesus Christ": they do betray a consciousness that without him there is little hope for getting ourselves onto the highway to the desired goal.

Surely one the most serious of the new interpreters of liberal Christianity is Dr. Hugh Vernon White, Secretary of the American Board of Commissioners for Foreign Missions. He has prepared a very able and earnest volume, *"A Working Faith for the World"!* Already, "at the request of the International Missionary Council," Dr. Hendrik Kraemer had prepared a notable volume "to serve as discussion material for the World Missionary Conference at Madras." (See review in this number). With a very marked Barthian tone Kraemer had emphasized, in quite modern terms, the historic Christian positions with reference to the need for the Christian message, its nature, its attitude toward other religions, the general missionary methods.

The liberals could not use Kraemer's volume extensively as a basis for their approach to the missionary enterprise in our present day world. Dr. White has spoken for this element of missionary leadership. There could be no better spokesman. In equipment, in experience, in mental grasp, in understanding of current world trends Dr. White stands

in the front ranks. He has wide knowledge of missionary theory and practice. His work falls into three divisions: First, Christianity is presented as a World Faith, and is shown to be the one hope for a World Faith. The crying need of the world for a unifying faith is supported both from the fact of the hopelessly chaotic conditions of our present world, and by showing the effect which religion produces within civilization.

In Part II Christianity is portrayed at work in Missions. Strong emphasis is placed on "the religious character of the world mission." It is then pointd out that something more than "sharing" is required for the redemption of the world and the realization of ideals. There are "two poles" of the Christian movement. The Church is one; "the general influence of Christian ideas and ideals" is the other. Both are essential to the successful, effective work of the missionary enterprise.

"The Objectives of Christianity" are reserved for presentation in the third Part of the volume. These are Christian Truth; Christian Personality; and Christian Community. Any student of Missions will see that here is a comprehensive framework for the study of Christian Missions in the present day world. With great clarity, insight and firmness of conviction one moves through this splendid presentation.

On the positive side, so far as it goes, it is a superb handbook for all students. What one misses is just that realization in dealing with the sinfulness of human nature and our utter need of regeneration and of the continuous in-working of God which constitutes the burden of the Christian message in the Scriptures. That which constitutes the heart of the message in the New Testament moves to the outer ranges of interpretation in this volume. It presents the message and the program of the enterprise of a very sober and dependent Humanism at its deepest and best—but still the message and enterprise of Humanism.

Southern Baptist Historical Society.

This new organization is moving on in its defining of its function and relations. The valuable paper on Shubal Stearns in this number is by one of the most actively interested members. Friends are contributing historical materials. A significant meeting of the Society is being planned for Oklahoma City in May. Charter memberships are open until the Charter shall be procured. The Annual Membership fee is one dollar; Life Membership fee is twenty-five dollars. H. I. Hester, Liberty, Mo., is Secretary-Treasurer.

Book Reviews

I. ARCHAEOLOGICAL AND BIBLICAL.

Did Christ Really Live? By H. G. Wood. The Macmillan Company, New York. 1938. 192 pages. Price $1.75.

A reasonable question is, "Why such a book?" Certainly not because of any strength that might be ascribed to the "Christ-myth" theory, which is held by no competent historian today; nor yet because of any new "evidence" heretofore not brought to light in support of the theory that Christ never lived. This book does have value, however: (1) because it digests and brings together in one volume by the hand of a careful scholar the leading arguments of the "Christ myth" theorists; (2) it demonstrates the facility with which these arguments may be demolished. The author devotes himself chiefly to exploding the theories of the late J. M. Robertson, contained in his *Christianity and Mythology* (1900), and *Pagan Christs* (1903). One of Robertson's chief arguments was that the story of the crucifixion was a mystery-play. The author gives considerable space to showing the absurdity of this position. The author's own position is brought out ably in the last two chapters, "Does the Christian Faith Need a Historic Christ?" and "What Do We Know of Jesus?"

In the former of these chapters the author states so well the case against arbitrary handlers of the data of history that his statement is worthy of quotation. He says:

"I have charged the writers of the Christ-myth school with being incompetent critics, unable to handle evidence fairly. They ignore and transgress some of the more elementary standards of historical inquiry. For on what principles does a genuinely scientific historian proceed about his task? He will certainly not treat mere conjectures as historical fact. He will not lightly assume that all the statements in his texts which make against his own view

must be interpolations. He will not rely incautiously on arguments from silence. He will not browbeat his witnesses, by insisting that they mean the reverse of what they say, or by refusing to make allowance for the margin of inaccuracy and inconsistency that is natural in all human testimony and particularly in popular tradition. He will not insist that all apparent discrepancies must be real insoluble contradictions, nor will he assume that contradictory impressions and reports, conflicts of evidence, prove all the witnesses to be liars and prevent us from reaching any probable conclusions regarding the events and persons concerned. He will not seek to solve historical questions by appeals to theological prejudice, nor will he confuse historical and theological issues."

The trends of certain schools of criticism might have been different had the critics abided by the principles here stated. EDWARD A. MCDOWELL, JR.

Peter and the Church. By G. Campbell Morgan, D.D. Fleming H. Revell Company, New York, 1938. 96 pages. Price $1.00.

In this book Dr. Morgan has given us his interpretation of two passages, Matthew 16:13-20 and 1 Peter 2:9. He is a gifted preacher, and he has written many expository volumes on the New Testament. His interpretations command serious considerations.

There are several statements and interpretations, especially concerning the manner of expression and the meaning, to which we take exception. He says (p. 13-14): "The word "Church" is derived from a Greek word meaning 'the Lord's.' But it is not quite so certain as the manner of the statement assumes that the word "church" is derived from the Greek word meaning "the Lord's (*kuriakon*).

Again, after tracing the figurative use of the word "Rock" throughout the Hebrew Scripture he says that, with the exception of two occurrences in Deuteronomy 32, "in every other instance the figurative use of the word applies to God."

"The Rock therefore is the living God." "'On that Rock I will build My Church,' that is, on God manifest in time in His Son." "Peter had found the foundation, the *petra,* and by being brought into living touch with Him, had become *petros,* of the Rock nature." This interpretation takes into account neither the purpose of Jesus' question, nor the grammatical reference of the demonstrative pronoun, nor the distinction in meaning between *petra* (rock) and *petros* (stone) generally observed by Greek writers.

It is to be regretted that Dr. Morgan in his explanation of "The Gates of Hades shall not prevail against it" did not subject the figure "gates of Hades" and the word "prevail" to his generally close and accurate investigation.

In dealing with the meaning of the "Keys" he says: "They constituted the insignia of the office of the scribe who was the teacher of the Law of God. The Keys were symbols, not of priestly office, but of moral interpretation. When our Lord had uttered the parables of the Kingdom in chapter thirteen, He ended with the words: 'Every scribe who hath been made a disciple to the Kingdom of Heaven is like unto a man that is a householder, which bringeth out of his treasure things new and old'." But Keys are not the insignia, the symbols, of the scribe as scribe, nor the householder. The householder did not carry the Keys; the steward, the servant of the householder, carried the Keys, and he administered the affairs of the household under the householder. The Keys are the insignia of the office, the stewardship, of the steward.

In his "reference to binding and loosing" Dr. Morgan did not, we think, sufficienty take into account the meaning of the tense of the verbs translated "shall be bound" and "shall be loosed." The tense is the periphrastic future *perfect* passive.

Nevertheless, the book is an illuminating and painstaking study of the nature and the purpose of the church.

W. Hersey Davis

The Apocrypha: An American Translation. By Edgar J. Goodspeed. The University of Chicago Press, 1938, Chicago. Pp. V-IX, 493. Price $3.00.

We welcome this translation of the Apocrypha by Dr. Goodspeed. It is not a revision of other versions, but it is a new translation based directly upon the Greek text (except the Latin II Esdras). The Greek text generally followed in this translation is the critical text of the septuaginta recently published at Stuttgart by Alfred Rahlfs.

Besides the excellent work edited by Dr. R. H. Charles (*Apocrypha and Pseudepigrapha*) there are good commentaries on single books of the Apocrypha by individual scholars. This book is not a commentary but a translation in modern form and modern English. There is an excellent, brief introduction to each book of the Apocrypha.

If one wishes to understand the world into which Jesus came, the world of the New Testament, the study of the Apocrypha is indispensible. The books of the Apocrypha are distinctly source-books.

We thank the author for this excellent translation in one volume, the result of thorough scholarship.

W. Hersey Davis

Saul, King of Israel. By Victor S. Starbuck. The University of North Carolina Press, Chepel Hill, N. C. 290 pages. Price $2.50 net.

The great story of Saul with all of its problems, temptations, triumphs and failures, is handled in a masterful way by Mr. Starbuck. The Bible story is told in twelve movements, or episodes, to make a great symphonic poem. The movements of the poem vary in rythm and mood, from the graceful allegro of the opening lines to the thundering largo of the Goliath story. The author has followed the King James version with surprising closeness. This use of the language of the King James version links the poem with the work of older poets who have themselves been influenced by the same great book. Kyle M. Yates

Some Studies in the New Testament. By H. F. B. Mackay. The Macmillan Company, New York. 206 pages.

This volume contains twenty-seven brief studies of New Testament texts, situations and characters, most of them taken from the Gospels. The author, an Englishman, possesses a rather imaginative quality of mind which he employs with some degree of skill in the interpretation of the passages selected. One receives the impression that he is a bit "breezy" at times. There is a series of studies on The Beatitudes that is suggestive and one will discover here and there throughout the volume pleasing descriptive writing and happy thoughts. EDWARD A. MCDOWELL, JR.

The Christ. By A. Wendell Ross, D.D. Fleming H. Revell Company, New York. 1938. 222 pages. Price $2.00.

"The essential message of this book," according to the author, "is concerned with Christ's dual relationship—His relationship to God the Father and His relationship to man —and to show through the Gospels themselves that Christ had the authority and power both to reveal God's saving love and to promise a place in Paradise to all who believe on him."

The method of the book is quite simple. The Gospel narrative is quoted and closely followed as the author depicts Jesus in the various relationships of his ministry, with John the Baptist, with the devil, with the disciples, with women, and as he portrays him dealing with such problems as marriage and money.

EDWARD A. MCDOWELL, JR.

Peter, The Man Jesus Made. By Hillyer H. Straton. Zondervan Publishing House, Grand Rapids. 147 pages. $1.00.

This attractive and interesting little book is a worthy example of what might be done by more of our younger preachers in the field of serious Bible study, even if the fruit of their labors never saw the light of day through the medium of formal publication. The author of this book,

who is the pastor of the First Baptist Church of Detroit, gives evidence of the fact that he is a serious student and a careful exegete. His references and quotations indicate that he canvassed with diligence and utilized with good judgment an extensive literature. That in itself is a worthy achievement for any young minister. But Dr. Straton has also shown that learned writing can be reduced to simple terms that the average reader is able to understand. It may be readily admitted that it is well-nigh impossible to add anything new to what others have said about Peter but notwithstanding this little volume should be welcomed to a place of its own among the books on the "Prince of Apostles."

The book contains a worthy introduction by Dr. Austen K. deBlois.

EDWARD A. MCDOWELL, JR.

Notes On the Gospel of Mark: Explanatory and Practical. By Albert Barnes, Author of "Notes on the Psalms," "Lectures on the Evidences of Christianity," etc. Zondervan Publishing House, Grand Rapids, Mich. 119 pages. $1.00.

There is no date of the printing or publishing of this book. Even if it is a new edition or a reprint, it should have the date of publishing. The practice of publishing a book without the date should be condemned.

The text used is that which is found in what is commonly called the King James version. The advertisement on the dust-cover says that it is "a verse by verse exposition;" yet there are no comments on verses 8-10 of chapter XVI. Many other verses have no comment. All too often the only comment is "See Notes on Matt" etc. This is a separate volume and should itself contain the explanations.

The position of the author may be called ultra-conservative. Many times he explains the obvious. Then he will have such comments as in I:15: *"Repent ye.* Exercise sorrow for sins, and turn from them." "Exercise sorrow" is not the fundamental meaning of the word translated "repent."

W. HERSEY DAVIS

II. SOCIOLOGICAL, EDUCATIONAL AND PRACTICAL.

Pastoral Psychiatry. By John Sutherland Bonnell. Harper and Brothers. 237 pages. Price $2.50.

This is perhaps the most practical book that has yet appeared in the field of applied pastoral psychiatry. The author had a long apprenticeship for his study in that his father was superintendent of a mental hospital for many years, thus affording his son a remarkable background of experience with the mentally ill. When Doctor Bonnell became a minister it was quite natural that he should have a special interest in the abnormal, and that he should approach his work from the standpoint of the practical psychologist. In the course of the years he accumulated a great wealth of case-study materials, which he has skilfully incorporated in his book.

Doctor Bonnell insists that "the cure of souls" is the minister's chief business, and that "cure of souls" is a literal translation of the Greek compound, *psyche,* soul, and *iatreia,* healing. His contention throughout is that multitudes of people are today in sore need of soul-healing which they cannot get from the medical specialist, the social worker, the consulting psychologist, or any other source save that of the trained and consecrated Christian minister. His further contention is that the minister's service in this realm cannot best be performed for groups of people from the pulpit nor by casual "pastoral visiting." In addition to his preaching, and miscellaneous personal services, the minister today should be a trained counsellor who has mastered the basic technics of applied psychology and is therefore competent to give help to his church members and to others on a scientific basis.

The chief value of the book lies in its fascinating case studies. Doctor Bonnell does not undertake any profound discussion of neuroses, psychoses, mental therapy, but illus-

trates the psychological approach to people's difficulties by describing actual instances that have come under his observation. He has the story-teller's gift, and one wonders how much of fact and how much of fiction are intermingled in the reported conversations and events. No doubt most of the instances have a factual basis, and nearly always there is practical and helpful points to the illustration. At any rate, the stories make absorbingly interesting reading, and the reader has the feeling that it might well have happened whether it did or not.

The sub-title reads, "How To Make Psychiatry a Servant of Religion." The several chapters deal with fears and obsessions, sex problems, humiliation and pride, fortunate and unfortunate childhood experiences, the confession and forgiveness of sin. The skilful and appropriate use of the Scriptures is one of the most appealing features of the book for the evangelical minister. G. S. Dobbins

Improving Instruction. By Thomas H. Briggs. The Macmillan Company. 1938. 587 pages. Price $2.50.

For more than twenty years Professor Briggs has been teaching courses in the improvement of instruction in Teachers College, Columbia University. Thousands of teachers have had his work, and have come under the spell of his enthusiasm for better teaching. Faced many years ago with the question, "How can teaching be improved?" Professor Briggs reached the conclusion that this end can best be accomplished through a process of classroom supervision. At first supervision was conceived too narrowly, in terms of criticism of teachers' mistakes and instruction as to what, precisely, teachers should do in the performance of their duties. As Professor Briggs' students well know, he early rejected this idea of supervision in favor of more generalized helpfulness and inspiration to greater professional affectiveness. The book is primarily intended as a guide to the training of supervisors, the end in view being a "super-

visor with a broad vision who is a leader in the co-operative project of professional development of the school staff into a co-ordinate, unified body."

There is perhaps no man in American education better fitted to provide this guidance for the equipment of the educational supervisor than Professor Briggs. He has pioneered in a field where his work has been challenged at every step, and has won his way to a central place in the curriculum of Teachers College and of all departments of education for courses in supervision as essential to the curriculum. Perhaps no better insight into this valuable volume could be given than to quote a half-dozen of the twenty statements as to the basic purposes of supervision: "To develop understanding of the place of education in our civilization and of the special function of secondary education; (2) to enlarge the teacher's concept of the meaning of education; (3) to bring about a consciousness on the part of teachers of the problems that youth have in attempting to become effective members of society, and to help teachers continuously to help youth in solving these problems; (4) to unify the teachers into a team, all working with intelligent and appreciative co-operation to achieve the same general goals; (5) to ascertain the work in which each teacher is most successful and in which he is capable of most growth toward still greater successes; (6) to ascertain and bring about needed changes in organization and administration that will facilitate effective teaching."

It would be a mistake, however, to conclude that the book deals wholly with the technics and procedures of supervision. Professor Briggs is an educational philosopher, and believes that the successful supervisor must have a sound philosophy of education as well as a mastery of his specific task. Thus he deals in the course of his discussion with the meaning of education, the golden rules of education, purpose in teaching, educational standards and ideals, the fundamental ends of education, the value and the necessity of experimentation. One feels the touch of the master's

hand on every page, and follows with confidence the ideas that are set forth with clarity and precision that have improved and will assuredly improve teaching wherever followed.

The supervision proposed is for secondary schools in the public school system. There is of course much that does not apply to religious education, but it is not difficult to translate the philosophy and methodology of supervision as set out by Professor Briggs into terms of church school instruction. The pastor who is taking his leadership of religious education seriously, and the director of religious education who has visions of true educational efficiency, will find this book almost as valuable as will the public school specialist.

G. S. Dobbins

Exploring the World of Work. By G. Vernon Bennett and Georgia May Sachs. Society for Occupational Research, Los Angeles, 1937. 595 pages.

This is the most comprehensive and practical volume on vocational guidance that has come under the reviewer's notice. It proceeds on the "job analysis" plan, with detailed description of the type of work involved, qualifications demanded of the worker, prospect of employment, levels of earning possibilities, outlook for advancement and promotion, and permanence or impermanence of the field. All occupations in the United States are classified under nineteen divisions, and under each division the several subdivisions are accurately dealt with. The treatment is realistic in the last degree, no effort being made to paint a rosy picture nor to fire ambition for any kind of work as over against any other kind. The young man or woman who studies this book will have a clear look into all the possibilities of getting a job and making preparation for it. In the hands of a skilful vocational guidance teacher the resource materials should prove immensely valuable.

A good "teachers' guide" is furnished for the use of materials. The chapter on "Choosing My Vocation" is in

the nature of a key to the entire book, and is full of practical wisdom. There is a complete and comprehensive bibliography, with a valuable outline for the study of a biography. A good form is suggested for analyzing an occupation and making an inventory of one's qualifications. Authoritative census data are furnished on numbers employed in the different occupational groups. G. S. DOBBINS

Youth's Problem No. 1. By Alfred L. Murray. Zondervan Publishing House, Grand Rapids. 1938. 206 pages. Price $1.39.

Here is a book that should be in the hands of every teenage boy and girl in the land. It comes nearer meeting the needs of average young people of our churches than anything else that the reviewer has seen in print. The author has caught the spirit of modern youth, he refrains from platitudes and commonplaces, he speaks a language which modern young people understand, yet he is firmly and thoroughly Christian in every utterance. There is throughout a fine combination of frankness and restraint, of courage and discrimination. J. Gilchrist Lawson says in his introduction to the book, "Mr. Murray has turned the searchlights on the Scriptures, applied Christian psychology and practical experience to the problems of character buildings, the making of real friendships, and the problems of sex; and probably has produced the deepest, most lucid, and most helpful book on character building that has come under my observation."

The title might lead one to assume that the book is primarily concerned with matters of sex, but this it not so. "Youth's No. 1 problem" is that of making and keeping the right sort of friends and from this circle of friends discovering the abundant life. With a far sounder philosophy of life than that underlying a current popular book on making friends and influencing people, the author discusses the true meaning of friendship, the elements that go into the making of real friendship, how to be a friend as well as to

have friends, how to avoid the things that spoil friendship, how to win the regard of people, how to face disappointments, how to make life meaningful.

All of this leads to the inevitable questions that gather about the sex life, or, as Mr. Murray aptly puts it, "the high cost of loving." The chapter on "Why Wait Until Marriage"? is a classic in its wholesome frankness. Equally healthy and fine is the chapter, "Lowering My Standard to Raise Myself." The "Tests of Friendship" proposed is alone worth the price of the book. It should be in the hands of all ministers and leaders who are seeking on the basis of Christian reality to help young people meet the deepest and most urgent issues of their life today with an adequate Christian philosophy. G. S. Dobbins

Pastoral Adventure. By Clarence Herbert Reese. Fleming H. Revell Company. 205 pages. Price $1.75.

Many people have the notion that the minister leads a drab and sequestered life into which comes little of adventure or romance. No doubt there are ministers whose lives are commonplace and uneventful, but almost every minister could, if he would, write a book that would be truly "stranger than fiction." The author of this fascinating book is an Episcopalian minister who started life on a Maryland farm, who then worked his way through college and seminary, and then served as chaplain in the A. E. F. in the World War. Returning from overseas service, he became rector of St. Matthew's Church in Philadelphia, where he has carried on the usual duties of his office in a wholly unsensational way, but with an insight into human nature and a love of people that lend charm and grace to his account of the somewhat prosaic years that have followed the excitement of his War days.

As would be expected, the most interesting section of Mr. Reese's story is that of his chaplaincy in the World War. He was in the thick of the fighting, and ministered to the living

and the dying in a way that revealed the heart of the true Christian shepherd. He tells the story simply and without heroics, but the horror of war grips one's soul as the story of death and destruction is told afresh. The devotion of the soldiers to their chaplain is touchingly told, and everywhere the chaplain's love for the men is evident. It is this overflowing love of people that lifts the narrative of otherwise commonplace events into the realm of romance. One is made to realize anew that love is, after all, the greatest thing in the world.

Ministers who are inclined to be a bit discouraged and dissatisfied should read this book if for no other reason than that it suggests to them the possibility of writing a book like it. G. S. Dobbins

The Art of Group Worship. By Robert Seneca Smith. The Abingdon Press. 105 pages. Price 50 cents.

Into this little book of a hundred pages is packed a whole world of value. The discussion is intended to be intensely practical, but underlying all the practical suggestions is a sound and spiritual philosophy of worship that makes the booklet far more than a treatise on method. The author puts two viewpoints over against each other—that worship is a means to some end, or that worship is an end in itself. Pointing out that the latter is the distinctive point of view of the formalistic bodies, such as the Roman Catholic and the Anglo-Catholic, he calls attention to the danger involved, namely, that such worship "may become a type of spiritual intoxication" which may lead to satisfaction with "a sentimental, soft-cushioned religion which does not recognize the stark realities of our modern world or religion's place in dealing with such realities." Over against this view is his contention that worship must not be divorced from life but must be "tied up with something that we ought to be doing or thinking." He holds vigorously that "worship must not be an escape from the vital issues of our world." This does not

mean the confusing of mere religious activities with worship, for "worship should be used to emotionalize such objects, that their success may be guaranteed." Yet Professor Smith cautions against over-emphasis on the utilitarian view of worship, warning that we are not to take this most sacred impulse of the human spirit—this urge to have communion with God—"and bend it to serve our transient human desires instead of submitting ourselves and our causes to the regenerating power of God's presence and will." The chapter headings indicate the course of the discussion: "Why We Worship," "What We Do in Worship," "The Leader of Worship," "The Surroundings of Worship," "The Materials of Worship," "How We Can Help Others to Worship."

G. S. Dobbins

The Rediscovery of Man. By Henry C. Link. The Macmillan Company, New York. 1938. 257 pages. Price $1.75.

Two books that almost overnight won an immense reading public were Link's *The Return to Religion,* and Dale Carnegie's *How to Win Friends and Influence People.* There was nothing startlingly new in either book, but both presented in modern language and with a fresh appeal certain central viewpoints of the New Testament applied to present-day conditions and needs. Dr. Link, in his new book, *The Rediscovery of Man,* has done an even better job than in his first book, bringing common sense and religion to the service of psychology rather than the other way around as certain psychologists have sought to do. While the book displays here and there lack of exact scholarship, these inaccuracies are excusable in the light of the popular purpose of the author.

Dr. Link plows through the rubbish of technicalities and symbolism that has been piled around the study of human nature and gets immediately into the soil of personality. He goes back to William James in his emphasis on habits, defining psychology as "essentially the scientific study of

habits and their formation, first, so that those habits may be better understood, second, so that they may be better controlled." Personality, he holds, is fundamentally a congeries of habits established around a central philosophy of life. The business of the educator is to know what habits are desirable and undesirable, and then to secure the formation or the elimination of these habits. One has the feeling that the matter is quite over simplified, yet Dr. Link gets both feet on the ground and stands where average people can also stand and work with him out to greater refinements.

Dr. Link has a theory, although he is no mere theorist. He believes that human personality is the supreme value, and that personality at its best is an achievement that results from the overcoming of obstacles. He takes little stock in the "machinists of the soul" who believe that the glands of internal secretion regulate personality, or that by some magic of psychoanalysis a person with essentially bad habits, and therefore essentially bad character, can be brought to a happy and normal life. Whatever the merits of the various "cures" based on endocrinology and psychiatry, his quarrel with them is that they "represent attempts to reconstruct personality by external means rather than through the efforts of the individual himself." He then presses his contention into the realm of "social cures," arguing pretty conclusively that social security, managed currency, old-age pensions, the totalitarian state, Fascism and Communism, are all of a piece in that they propose to provide security through external means when as a matter of fact, it can be achieved only by a self-reliant individual in a Christian democratic social order. His analysis of the "new deal" policies is penetrating and arresting, and his prediction as to the outcome of all these governmental devices in the weakening and ultimate demoralization of personal character is both illuminating and sobering. He concludes that there is one philosophy, and one alone, on which can be built strong personalities and a sound and enduring society

—"the philosophy represented by Christianity." His stirring challenge to the churches and to Christian ministers lifts the concluding chapter of the book to a high level, and should compel the attention of the alert and open-minded religious leader.

Get this book. It is far more than just another effort at popularization of psychology and religion. It must be read with discrimination, but it must be read!

G. S. Dobbins

The Science of Human Behavior. By Wallace T. Wait, Ph.D. The Ronald Press Company, New York. 1938. 335 pages. Price $2.75.

In the midst of the multitudes of books which have appeared and are appearing in the field of human nature and conduct, the plain man often wishes for a book that brings together the best of the investigations and plans into a single, understandable volume. Doctor Wait, professor of Educational Psychology, Colorado State College of Education, has produced such a book in *"The Science of Human Behavior.* In a remarkable way he has brought together facts, ideas, principles, methods, organized them around the great centers of human interest and need, and interpreted them in fascinating literary style. While he deals with behavior, the author's basic philosophy is not behaviorism. Indeed, he is careful to avoid identifying himself with any "school of psychology," but pursues the course of the exact scientist who knows what to look for, how to find it, how to distinguish between the relevant and the irrelevant, and how to report the results in human interest fashion.

The author shows peculiar aptness in raising questions which everybody would like to have answered. He deals with such interesting questions as: What is mind? What is behavior? How are mind and behavior related? How have men of the past sought to explain human behavior? Why do certain behavior traits seem to run in families? What are "instincts"? What are emotions? What are the main-

springs of behavior? How does maturity modify behavior? What is intelligence? How can it be observed and measured? What is the effect of experience upon behavior? Which affects the other more—the group the individual, or the individual the group? How differentiate between behavior that is normal and abnormal? What is the value of "mental hygiene" for everyday life? What is involved in the integration of personality?

The discussion carefully avoids religious questions, though in some of the "exercises" at the close of certain chapters there are religious implications. The author shows clearly that he knows very little about theology, and when he raises questions about religious behavior he does it rather gingerly and only because it can scarcely be avoided. However, this does not mar the book, but rather makes it all the more valuable since the religionist is left without prejudices that would inevitably have arisen had theological ideas been injected. For the most part the psychological data and conclusions seem quite sound, and the author's wealth of illustration throws a flood of light on many problems of human behavior. This book should take first rank in the recent literature of psychology. G. S. Dobbins

Growing Into Life. By Basil Miller, M.A., S.T.D. Fleming H. Revell Company. 1938. 155 pages. Price $1.50.

At the turn of the present century, and for the decade following, a great deal of attention was given to the phenomena and problems of adolescence, growing in part out of the investigations of G. Stanley Hall, Starbuck, Coe, and others. These earlier investigators identified religious conversion as an adolescent phenomenon, thus concentrating attention upon this period of life. It was about this time, too, that special organizations for youth were being formed, such as Boy Scouts, Pioneers, Friendly Indians, Girl Reserves, etc. Not much of the literature dealing with the psychology of adolescence was very valuable for Christian

workers, most of it dealing with the religious phase only incidentally, and undertaking to explain religious experience in purely naturalistic terms.

For the past decade there has been a dearth of worthwhile material on adolescence. The old "recapitulation theory," with its accompaniments, having been exploded, there was required a complete reworking of ideas concerning adolescence. The gap was bridged by "case studies," with a minimum of interpretation. It is interesting to note that attention is now being redirected to the study of adolescence by qualified psychologists, and that the religious aspect is coming decidedly to the fore. The author of this book, having thoroughly acquainted himself with the basic psychological principles which have emerged from the remaking of psychology within the past ten years, discusses the problems of adolescence from the standpoint both of sound scientific research and tested religious values. Making use of the technics of psychiatry, the author opens the door to a better understanding of adolescent crises, complexes and flights from reality, abnormal behavior and mental hygiene. The last three chapters should be read by every worker with young people—"Allurements to Right Doing," "Making the Most of the Adolescent's Life," and "The Religion of Adolescence." G. S. Dobbins

Social Psychology. By James Melvin Reinhardt, Ph.D. J. B. Lippincott Company, New York. 1938. 467 pages.

The trend in psychology within recent years has been decidedly toward the more practical. There was a time when books on social psychology dealt chiefly with social theories, types of social organization, social problems, social philosophies, social Utopias, and the like. But "social problems" have been lifted out of the realm of the speculative into areas of urgent human need, the events of the past ten years having put issues in the field of human relationships at the very center of the stage. This book by Professor Reinhardt, of

the Department of Sociology of the University of Nebraska, represents the intensely practical efforts to bring psychology to the service of sociology in the effort at solution of some of the most pressing problems which confront us today, especially in urban centers.

The first half of the book is devoted to a study of the distinctive human make-up—inherited and acquired constituents, the psycho-social significance of the nervous system, similarities and individual differences, elements that go into the making of "personality." From this study emerge divergent social norms and adjustment patterns, from which we get our picture of the characteristic marks of personality resulting from the pressures of contemporary life. From a study of various culture levels comes a realization of the relativity of the terms "normal" and "abnormal" in culture. Culture groups are seen to be almost as variable as individuals. Much of the phenomena once thought of as "instinctive" and "universal" is seen on closer investigation to be characteristic of certain types of civilization, manifesting itself not because of "human nature" but because of the environment in which human nature develops. Therefore, "in the uneasy turbulance of society today, it is the province of the student to ponder well the influences which will determine our culture of tomorrow, and the stature of the minds which will be shaped by it."

From this mid-point of the book the discussion turns to the more immediately practical question, "What effect on persons are the stresses and strains and changes of contemporary society bringing, and what can be done to realize the social ideal of 'personality unity' as determinative of 'the world of value'?" The sociologist finds himself in an almost infinitely complex situation as he reaches into the present social order and undertakes to locate individuals and groups for analysis with a view to personality adjustment that eventuates in satisfactory social adjustment. He must seek to understand the complications that characterize

present-day society; he must devise means of objective measurements; he must take into account race and class distinctions; most significant of all, perhaps, he must evaluate occupation, unemployment, insecurity, as factors of immense and unpredictable importance in the present social milieu. One of the most arresting of Professor Reinhart's studies is that of the effect of unemployment on personality and on the primary social groups.

The book has no definite religious content, but the discussion has tremendous religious significance for those who are interested in the social program and responsibility of Christianity and the church. In the reviewer's opinion, here is one of the current books outside the minister's direct field of religious reading which should be on the "must" list for immediate reading. G. S. Dobbins

The New Church Hymnal. H. Augustine Smith, Editor. D. Appleton-Century Company, Publisher.

The day of hymn anthologies in the church pew is passing. It is no longer necessary to buy a cumbersome book in order to obtain a wide selection of good hymns. The trend to a comparatively small hymnal (circa 500 hymns) which contains intelligent and worshipful hymns and tunes is emphasized in this book. While it is small enough for the village church it is sufficiently comprehensive for any worship service.

The name of the editor would almost be reason enough to say that this is a good hymnal. He has had experience in compiling good hymnals. His collections in the past have shown a sense of appreciation of what is good in hymn and tune, and a feeling for what is worthy in praising and worshipping our God. This book is another example of his good taste and insight; and if used with intelligence will contribute much toward creating an interest in fine hymns and intensifying the worship service.

More and more, Protestants are becoming concerned about the material used in praise and worship, demanding

that it be pertinent to developing the spirituality of the users in this present changing day. To fulfil this ideal tremendous research has been made and careful editing done in compiling the New Church Hymnal. The files of ancient and modern hymnody have been searched to secure hymns applicable to our times. While all periods of church history are represented each hymn has been subjected to the requirements of the church in its present social order.

A noteworthy contribution is the introduction of a hundred hymns and tunes more or less new to the American public. They are thoughtful hymns and delightful tunes. In fact the tunes represent the best chorale literature in the French, German, English and American hymnals. Many of them are of Welsh origin whose beauty is becoming realized in America. On the other hand there are old favorites enough to satisfy the demand.

The book has good print, is well bound, and should give lasting service. INMAN JOHNSON

The Bible Comes Alive. By Sir Charles Marston. Fleming H. Revell Company, New York. 300 pages. 30 plates. Index. Price $2.00.

Practically all of the excavation now being done in Palestine, Syria, Egypt, Asia Minor and Mesopotamia is inspired by religious interest, and seeks ultimately to set into sharper and clearer relief the contents of the Biblical narratives. Furthermore, the work is prosecuted by societies, institutions and individuals whose concern is that Archaeology shall continue to serve the cause of truth and in its operations shall provide still wider space where the Bible may stand unencumbered and unfettered. If there are still those who are disposed to question the uniqueness of Israel's history and religious development, they will derive little comfort from the results of archaeological investigation. Scientific research tends consistently to elevate the Scriptures in modern critical opinion and the Old Testament at present

occupies a far higher position than formerly among scholars in various quarters.

This development is heartily welcomed. It is obvious that criticism and archaeology are both concerned with a fair solution of Biblical problems and that, in this search for explanations, they may be mutually helpful. Criticism presents an open field in the appraisal of Old Testament values when the scholar may approach his task from the standpoint either of theory or fact, deductively or inductively. The Bible claims no special immunities from any just canons of the literary or historical approach to its contents and lends itself willingly to all legitimate efforts to determine and to purify its text. As a consequence, it may be confidently said that the history of the Hebrew people is today far better understood than formerly, not only in its internal development but as to the framework of contemporary events in which it moved, and that the text of the Old Testament is receiving explication and confirmation from sources hitherto unavailable and unexpected. The recoveries from the mounds have contributed largely to this result and will continue to shed light on perplexing problems.

But, more specifically, recoveries from the ancient mounds and scattered monuments here and there have promoted a better understanding of the Scriptures, while accentuating and clarifying numerous problems which criticism and Archaeology must mutually solve. For Criticism, in appraising the values of the Old Testament, in seeking to solve its tangled questions, is certainly not on alien soil, is not encroaching on the legitimate field of any other science, but is within its own province where it has already done effective service. And the same claim may be made with reference to Archaeology. In matters of criticism both sciences are complementary and supplementary, having as their common objective an unbiased view of the Old Testament both as to its making and its meaning.

Now Archaeology, while relatively a newcomer in the field of Biblical Criticism, has gone a long way toward winning its spurs as a science of the first order, and has rather consistently kept to its original province and function. But the history of Higher Criticism of the Old Testament, while properly concerned with authorship, sources, periods of origins and kindred matters, indicates a steady tendency to include areas of investigation which were in no sense involved in its inception and original province, and to widen into regions where exact science cannot follow.

As a consequence, there is now an insistent demand that the whole scheme of Old Testament reconstruction be reexamined in the light of the new knowledge. This demand is strongly voiced by Marston in his recent volume on New Bible Evidence:

"About a century and a half ago, men began to use the knowledge then current as a standard for the criticism of the old Testament; and each succeeding generation adopted similar methods. Thus it comes about that, today, we are able to survey the efforts and conclusions of several generations of critics based solely upon the current knowledge of their time . . . It was a generation or so after the critics had commenced their work, that men began to dig into the mounds of ancient ruins in Bible lands in order to learn about their past history. Thus archaeology asserted itself, and began to unravel the evidence that relics of Bible civilization had to tell of their own times. During the last eight years a clearer background of the earlier books of the Old Testament has been revealed to us. But in the meanwhile progress is impeded by a residuum of learning—an inchoate mass of critical conclusions—which being originally based upon incorrect assumptions, have become serious obstacles to the ascertainment of the truth." While some will doubtless consider that as a pointed condemnation, the author made it with great sincerity and with deep conviction of its truthfulness. But it should not be thought for a moment that he stands alone in that strong reaction to some of

the negative conclusions of contemporary criticism of the Old Testament.

"This book has briefly indicated how the trend of evidence of observed facts is confirming the Old Testament, and what is the nature of the outside testimony supplied by the Science of Archaeology. After outlining some of the evidence that has come to light from various sources, and after discussing its bearing upon the Old Testament, the discoveries made at Lachish have been described in some detail. Many of our readers may agree that the latter have opened for us a new chapter in Bible history, and will remain famous for all time. The effect of these discoveries is to further discredit the whole process of destructive criticism. Archaeology, a strictly objective Science, is disproving the subjective negations spun from the mentality of critics. Those who have shaken popular faith in the Bible, and undermined its authority, are in turn undermined themselves by the evidence that has been brought to light, and their authority destroyed. The spade is driving destructive criticism out of the field of questionable facts into that of recognized fiction."

The book is welcomed and recommended as a helpful contribution in restoring the Scriptures of the Old Testament to their proper place as reliable and credible narrative of the movements therein recounted.

J. McKee Adams

A Winning Witness. By Gaines S. Dobbins, Professor, Religious Education and Church Efficiency, Southern Baptist Theological Seminary. The Sunday School Board of the Southern Baptist Convention, Nashville. 148 pages. Price, cloth 60 cents; paper, 40 cents.

This new book from the prolific pen of Dr. Dobbins is designed to meet the needs of the Bapitst Adult Union study courses, but it is well adapted to wider uses. The renewed emphasis everywhere upon evangelism and soul-winning will doubtless send many earnest pastors in search of witnesses. Often in preparation for a season of revival the

problem of the pastor is to discover personal workers who are willing and equipped to seek the lost. In too many churches the number of such workers is pitifully small. This little volume, which will have wide circulation among the Baptist churches of the South, will serve the double purpose of stimulating interest in soul winning and of training in the art of leading men to Christ. It will prove a welcome aid to the pastor who seeks to enlarge the circle of winning witnesses for Christ in his church.

The book presents a full-orbed view of salvation, treats in a wholesome way the delicate business of approaching men on the subject of religion, deals sensibly with difficulties personal workers often encounter and offers many helpful suggestions to all who are sincerely anxious to win others to Christ. EDWARD A. MCDOWELL, JR.

The Emotions. By Robert Paris Carroll, Ph.D. The Daylion Company, Washington, D.C. 1937. 208 pages.

Doctor Carroll is a member of the faculty of the Pennsylvania State College. He insists that in our present system of education too little time is being given to the study of the human. "A man may know a great deal about philosophy, physics, history, but not know why he has a headache after a strong emotional upset. He may be mature in years, and have several college degrees, but still some of his emotional reactions may be on the infantile level." It is to the end that we may understand better the role of the emotions in human behavior, and the importance of the emotions for education that this book was written. The author's studies have led him to believe that "the emotions are the most powerful, most far-reaching of all the driving forces of human conduct. Since this is true, those who work with people, especially teachers, should have a thorough and complete understanding and appreciation of this all-important area of the mental life." The viewpoint is an excellent combination of the "dynamic" and "behavioristic." Recognition is

given to the place of the endoctrine glands in their effect on the emotions, but it is not assumed that emotion is wholly the result of glandular functioning or disfunctioning. The emotional life is closely related to the thought life, so that feeling affects ideas and ideas in turn produce feeling. Perhaps the most valuable section of the discussion is that which deals with the glands in relationship to the emotions. An excellent chapter follows on mental hygiene. The closing discussion has to do with the emotions and the several functional psychoses. The treatment is not particularly scientific, and the author makes no pretense of technical knowledge of psychiatry, but his discussion of this point is characterized by good common sense and a wide range of observation.

Ministers and teachers who desire a simple, brief, modern, untechnical treatise on the emotions will find this book filling that need very satisfactorily. G. S. Dobbins

The National Mind: English, French, German. Michael Demiashkevich, Graduate of the Imperial Historico-philological Institute (Petrograd), Officer d'Academie, Professor at George Peabody College. New York, 1938. American Book Company. 508 pp. $3.00.

The author is a Russian refugee. The purpose of this work is to characterize in their outstanding features the composite interests, attitudes, aims and temperaments of the dominating composite minds of the different nations of the modern world. Specifically in this volume we have the mind of each of the three most significant of the European nations. One at once raises the question of the mind of other nations, to read directly that this is but the first of a series of volumes designed to compass the principal peoples and nations.

For the larger purpose is to guide in the understanding of the national minds in order that the unity of the world mind may be promoted and thus the growth of a completer humanity. This is one of the most essential lines of approach to the world culture for which leading humanists and

prophets are dreaming and working.

The present study begins with England. The three chapters may be inadequately summarized in the phrase: The good mature man of practical action. In the two chapters on France the Frenchman is analyzed as the political rationalist. Then the German comes in for more than two hundred pages. He turns out here to be basically and essentially a Dyonisian, swayed by mysticism and impetus, which combine actively in "infinitism," heroism, and totalitarianism.

Competent students will be able in these very summary terms to discern the lines of interpretation, and will see the penetrating insight and the facility of statement. Behind the work one feels the strength of wide, scholarly reading, mature thinking, keen analysis and a facility for summary statement. The literary style is lucid, beautiful, forceful. Extensive use is made of other writers. Illustrations of the characteristics discerned are drawn from the literature of politics, social writings, poetry, biography, etc.

The mechanical work is most attractive so that all in all it is a delight to read these pages. The more so that one feels that he is in a stream of research and reflection that moves toward a better world order. A theologian might desire more attention to the religious aspects of national character.

W. O. Carver

Sermons. By H. R. Mackintosh. Scribner's. Price $3.25.

This is a delightful book from beginning to end. In addition to eighteen sermons of rare quality there is a Memoir of more than thirty pages by the Rev. A. B. Macaulay, which serves as a beautiful introduction. The Memoir is the story of a full and deep life, revealing through the eyes and understanding of a life long friend the simplicity of Dr. Mackintosh's greatness as a man, a scholar and a preacher. The humility, sincerity, sympathy, and living faith of this famous Christian scholar are an inspiration to the reader.

Dr. Macaulay gives concerning Dr. Mackintosh what one preacher wants to know about another—his method of preparing his sermons and his idea of preaching. "After selecting his text from a group which he had jotted down during his devotional reading of the Scriptures, he spent three hours in studying the exact exegesis of the passage, in breaking up its teaching into divisions or 'heads,' and in collecting appropriate illustrations, telling anecdotes, and graphic words. With this outline before him, he proceeded, after an interval, to write out the discourse, and to this task he devoted three hours." No less interesting is Dr. Macintosh's own statement of his views on preaching: "Sometimes you and I, as preachers, are led to ask ourselves whether what we are preaching is really the Gospel. Do our sermons bring home to our people the immensity of the difference between good advice—which the moralist too can give—and good news, which only the evangelist can bring? If the message we are laying before the people has nothing marvelous about it, then it may be philosophy, science, ethics, the wisdom of life, or what you will; but the Gospel of God it cannot be. If there is nothing in what we say to make a sinner catch his breath and make his heart leap up with joy and peace in believing, then we have somehow lost our way . . . . Men know, in their secret mind, that if there *is* a Gospel, it must be astonishing. This is a tragic world, and nothing but a tragic and amazing Gospel will cope with its better need."

Concerning his preaching in general we are told that Dr. Mackintosh's sermons were essentially expository. "His texts were never convenient pegs for his own reflections, but always voices dictating his message." How true this judgment is the eighteen sermons reveal. One is struck, as he reads them, how full they are of Christ. Whether the text be from the Old Testament, the Gospels, or from Paul, Christ the Revealer of God and the Redeemer of men is at the center. And of no small value is the clear and simple language. One must agree with Dr. Macaulay that "for ef-

fects, from an extraneous point of view, he trusted to lucidity, distinction of phraseology, and to a quiet and reverent utterance. There was nothing about his speech to put hearers off: there was everything, short of oratory, to attract them. Preachers will find more than sermons in this volume.

J. B. WEATHERSPOON

Jesus and His Church. A study of the Idea of Ecclesia in the New Testament. By R. Newton Flew. The Abingdon Press. 1938. 275 pages. Price $2.00.

"In the world of space and time Christianity must always take form as a visible community and therefore the idea of the church is essential to Christian theology."

This pregnant sentence opening the first chapter suggests the tone of this stimulating book which many will doubtless acclaim as among the most significant of modern studies on the New Testament concept of the church. The author in his introduction admits that the result of his investigation "may seem surprisingly conservative to those who are acquainted with the criticism of the fifty years since Hort wrote his famous lectures on *"The Christian Ecclesia,"* but he contends that "the conservative result has not been reached by the traditional route." Perhaps it is pertinent to remark that the author is to be found in good company, for significant books by thoughtful men in the past few years have revealed a decided trend in the direction of conservative position in the field of theology, criticism and interpretation. The book is timely, not only as illustrating the conservative trend in modern theological thinking, but as expressing the renewed interest in the meaning of the church and the struggle for a concept which is true to the New Testament and which at the same time provides a common basis for intelligent co-operative thinking and action between the various Christian groups. The author is a careful interpreter and exegete. He does not blush to own the New Testament as his authority. These characteristics should commend him to those groups which contend that

the Scriptures are the "supreme rule of faith and practice," but can we be as sanguine concerning the attitude of those which allow for the additions in form and ecclesiology that the years have brought? Perhaps here after all is the real battleground upon which the Waterloo of the ecumenical movement is to be fought.

The author divides his work into four parts, the first dealing with the teaching of Jesus, the second treating of the primitive church in Acts, and the third having to do with the unity of the apostolic teaching as shown in the epistles of Paul, the First Epistle of Peter, the Epistle to the Hebrews, the Apocalypse and the Fourth Gospel. The fourth part is the conclusion.

In the first division the author undertakes to define the relation of the church and the Kingdom of God. He defines the Kingdom as denoting in a primary sense the Reign or Sovereignty of God, and in a secondary sense the sphere in which the rule is exercised, the realm or "domain of God." "But the rule is never to be equated or identified with those who enter it." The Ecclesia he declares to be the "necessary correlative to the *Basileia,* or Kingly Rule. It is destined to be the instrument of the divine purpose revealed in the preaching and activity of Jesus." The author refutes the position that in view of the end of human history, Jesus could not have contemplated the gathering of a new community. The new community is the true Israel of God. In Part Two the author undertakes to show that the church developed along the line seen in Acts for the reason that the first disciples had been made familiar with the ideas of the church through the teachings and action of Jesus. The argument in Part Three has been indicated.

Further light upon the author's thinking is suggested in these significant statements to be found in the conclusion: "We may, therefore, hold with confidence to the view that, in the New Testament, order, important as it is to the organic life of the Ecclesia, is never equated with faith . . . .

But the idea of the Ecclesia in the New Testament belongs to the realm of faith as well as to that of order."

One of the most commendable features of the author's method is that he does not rely upon proof texts but traces the internal development of a great idea.

For all who seek a thoughtful and scholarly work on the meaning of the church, not only for present enlightment, but for future reference, this book will be very welcome.

The author is principal of Wesley House, Cambridge, England, where for some years he has had the William Greenhalgh Chair of New Testament Language and Literature. He is the author of *The Idea of Perfection in Christian Theology,* published in 1934.

EDWARD A. MCDOWELL, JR.

Right and Wrong in an Age of Confusion. By William P. King. The Abingdon Press. Price $2.00.

Christianity and Economics. By Sir Josiah Stamp. The Macmillan Company. Price $2.00.

Is It Right Or Wrong? By Nolan B. Harmon. The Cokesbury Press. Price $1.50.

That the moral confusion of our age is the growing concern of serious men is evidenced by the number of books on ethical problems coming from the press. Here are three books grappling, each in its own way, with the threat of moral chaos.

"Right and Wrong in an Age of Confusion" is a study of the general problem of moral decision. The first part of the discussion is concerned with certain factors in our day that obscure the distinction between right and wrong. The first of these to be named is the conception of morality in terms that are negative, legalistic, and repressive, after the order of Pharisaism rather than of Jesus. Another is the quantitive and materialistic view of values, with the consequent worship of mammon and the increasing power of the state over individual life. Permeating all is the general secularization of life. To overcome these constant threats Dr. King,

in the second and most important part of the book, suggests a number of "determinative tests by which we may know right and wrong." These tests are discussed in climatic order beginning with one's own moral consciousness and ending with the revealed will ("speech") of God to the heart of man. Lying between these are such tests as the pragmatic, the testimony of man's moral history, of spiritual imagination, and of the natural order itself to the power and beauty of goodness. Although one must applaud the worth of these tests one feels that a larger emphasis upon the moral value of a continuing Christian experience, and a larger and more direct exposition of the value of Scriptural guidance and how it is to be used would have presented a clearer picture of the road to moral recovery.

"Christianity and Economics" is a serious study by a noted English economist who, as a devout Christian, has made a long study of the bearing of New Testament teachings upon economic practices. His conclusions in this and other books are far removed from those who believe that Christianity's business in the world is to reconstruct by direct action the economic and political structure upon a particular pattern called Christian. He says in italics that there is no absolute Christian scheme of society. "The Christian ethic does not validly express itself in practice by laying down schemes of society, which involve many other factors than human relationships, such as geographical situation, racial inheritance, natural resources, human temperament, and scientific potentialities, but by informing and vitalizing the individual man with particular ideals and motives. If he remains an individual amongst a multitude not so affected by these different conceptions of the aims of life, he will have virtually no influence as an economic factor, and perhaps suffer himself, in an economic sense. But if many, and particularly of a majority, of the individuals in a society are so moved, then the Christian ethic becomes an economic factor of great importance, profoundly modifying first the possible and then the actual form of society.

What the Christian ethic is, he arrives at by a study, first, of the economic background of the New Testament, and then of the teachings of Jesus in the light of that background as being essential to their understanding. There is a further study of Christian teaching on economic affairs in the centuries that followed. Upon the basis of these studies the author outlines what he conceives to be the fundamental Christian principles. Finally, a chapter attempting to set forth the attitude of the church today is followed by important criticisms and conclusions. The procedure is realistic without surrendering the idealism of Christianity. Whether one agrees with all the conclusions or not, the method of approach commends itself as the one along which truth is to be found.

"Is It Right or Wrong?" attacks the moral confusion that finds expression in questions which people are constantly calling upon their pastors to answer, viz., the questions of Sunday amusements, divorce and remarriage, gambling, war, the relation of church and state, and economic justice. There is not space to review any arguments or positions taken. But it may be said that all these questions are approached with great care, the moral issues are for the most part clearly defined and the conclusions reached are not on the basis of "traditional" or "modern" attitudes, but through a fresh study of the issues. Consequently both traditionalist and modernist alike will find something to criticise, and perhaps some who are neither. But all will find a stimulating discussion.

J. B. WEATHERSPOON

Teaching Children. By Blanche Schwartz Hollenbach. Fleming H. Revell Company. 1937. 83 pages. Price $1.00.

Into the fourteen chapters of this small book have been pressed the experiences of a primary Sunday-school superintendent who for fifteen years has served in this capacity in the First Presbyterian Sunday-school, Perth Amboy, New

Jersey. There is not much of method in the brief chapters, but the reader catches the spirit of a great soul in love with children and with Christ. With delightful simplicity the author tells about her work with children, emphasizing the importance of attractive surroundings, of reverent worship, of the right use of the Bible, of maintaining good order, of teaching children to pray, of securing whole-hearted participation. Workers with little children will read this book with delight. G. S. Dobbins

The Contemporary Christ. By Richard Roberts. The Macmillan Company. 148 pages. Price $2.00.

Rufus Jones, in his introduction, states that this volume in the original plan of "The Great Issues of Life Series" was to have dealt with prayer and worship, but that as the author, Richard Roberts, settled down into the full significance of his task he realized that he could best accomplish his purpose by putting Christ at the center and then gathering about him those who love, believe in, serve, and worship "the contemporary Christ."

The author accordingly does not deal specifically with problems and methods of prayer and worship. The keyword to the series of discussions is "community." The heart of the Christian religion is communion with God through Christ resulting in a "beloved community" consisting of those who have this relationship to God and to one another. But in our day there is a decided trend away from democracy, and a definite breaking down everywhere of this ideal of Christian community. On the contrary, there is the "obsession of power" which has possessed many of the world's political and social leaders, and not since the days of the Caesars has Christianity been so boldly challenged as today. If the Christian ideal is not to disappear we must get back to certain fundamentals—God in Christ remaking men, out of whom alone can be constructed a remade society. This is not to be accomplished primarily through organization,

for "when a religious community—whether it be a congregation or a church—regards its organization and machinery, its importance and its prestige as more important than the purpose for which it was created, it is sick—perhaps unto death. If it forgets or becomes indifferent to its worship, to the preaching of the Word, to its sacraments and its devotional life, to its missionary calling, the writing is on the wall." With startling directness, the warning is sounded: "Perhaps even now the Church, by reason of its institutionalism and its secularization, and in its eagerness to preserve its security, is standing between men and God."

Proceeding from this assumption of the absolute necessity for a return of worship and vital union with Christ, the author then with penetrating insight deals with the restoration of the Christian spirit in the churches as basic to spiritual recovery. From every chapter spring ideas for sermons that touch Christ on the one hand and present-day men on the other. The study of this book will prove a powerful stimulus to more vital worship and life-centered preaching.

G. S. Dobbins

III. THEOLOGY AND PHILOSOPHY.

The Kingdom of God and the Son of Man. By Rudolph Otto. Translated from the Revised German edition by F. V. Filson and B. L. Woolf. Zondervan Publishing House. 406 pages. Price $3.50.

Dr. Otto's approach to the study of the Kingdom of God is from the standpoint of history and comparative religion. He finds the idea of the Kingdom set forth, and to some extent developed, in Jewish Apocalyptic and Apocryphal literature, and in some non-Jewish sources. In fact, he finds traces of the idea of the Kingdom running back to the prehistoric period of Aryan religion, in the Asura religion. It was therefore not an innovation in the teaching of Jesus, but the clarification of a concept already well established in the

thinking of many. But Jesus' use of it is to be understood, thinks the author, in the light of three contributing emphases: The Apocalyptic, the Eschatological, and Miracle or Mystery. The three blend into a doctrinal mosaic in the thinking of Jesus.

To some extent there is an affinity between Otto and the Dialectical point of view (as seen in a general way in the thought of Kierkegaard, Barth, Brunner and Reinhold Niebuhr), which readers of *Das Heilige* (English translation, *The Idea of the Holy*) might be prepared to find; and yet Otto makes his own use of the principle of eschatology with reference to historical events. It means for him "the temporal opposition between now and then," but that opposition is not in terms of existence, but in terms of the validity and reality of righteousness before God. While the author thinks that there is no place in the thought of Jesus for the modern idea of Crisis, he does feel that the conception of a "supernatural breaking off of the entire world process" is involved in the eschatological establishment of the Kingdom as Jesus conceived it. And so it was quite necessary that Jesus employ the element of mystery (mysterion) as the way in which the Kingdom is given rootage in the minds of men. Without the presence of supernatural power, the eternal breaking into the temporal, the Kingdom could not become real to its citizens.

It is in line with this general treatment that Otto interprets Jesus' use of the Messianic designation 'Son of Man.' While some of the passages show Jesus' preference for this form of self-designation, the author feels that there is also a traceable scribal interpretation, in which later tradition substituted the Messianic title for Jesus' original use of the personal pronoun. Otto thinks that Jesus' conception of the exaltation of the Son of Man should be considered in relation to the Messianism of Enoch. Jesus, he thinks, did not contemplate a bodily resurrection, but he did expect to be exalted like Enoch. The author makes his own independent use of criticism. Throughout the book he fol-

lows the general direction of form criticism in his handling of sources.

This volume will be of interest to those who are in a position to make a thorough and objective study of the background of the New Testament conception of the Kingdom of God. There is a good bit of exegetical material which feeds doctrinal interpretation, but such material is subordinate to the effort of the author to discover and set forth the background of the conception. The average reader will find the treatment rather choppy. Some chapters are long while others require only a page or two. It is not to be taken as a treatise that is sufficient in itself, but rather as an introduction to a large field of study. H. W. TRIBBLE

If a Man Die Shall He Live Again? By Harry C. Mark. Zondervan Publishing House. 132 pages. Price $1.00.

Is Jesus Coming Again? By William B. Riley. Zondervan Publishing House. 170 pages. Price, $1.50.

The Romance of the Future. By C. Gordon Brownville, D.D. Fleming H. Revell Co. 156 pages. Price, $1.50.

Here are three volumes bearing upon the Christian doctrine of the future life. Each is brief and written in popular language, and therefore not especially attractive to the student who wishes to go thoroughly into the subject. The first deals directly with the general doctrine of immortality. The author sets forth in a clear and convincing manner the support of our belief that the soul of man will live on endlessly after death. Without waste of words over illustration, but with a keen analysis of the arguments that appeal to the Christian mind, he covers the subject in a very helpful manner. In his first chapter he draws upon the light that reason throws upon the question, and then in the remaining chapters deals with the evidences derived from the teachings of the Bible. Especially helpful is his chapter on "The Danger and Delusion of Spiritualism." We cannot be too careful in warning our friends against this pernicious heresy. In his treatment of heaven perhaps the author does not go far

enough in making the transition from our present experience with Christ in time and space to that glorified experience that must transcend time and space.

In the second book, Dr. Riley gives us in his characteristic manner of straightforward treatment and simple statement a brief presentation of the premillennial view of the Kingdom of God in relation to the promised return of Christ to earth. He insists upon taking apocalyptic passages literally, and fitting all of them from both Testaments into the eschatological scheme that revolves around the reign of the righteous upon the earth for a thousand years. In the early chapters of his book he sets forth his interpretation of Scripture passages bearing upon the character of the Kingdom of God. These are followed by a discussion of the event that will take place in connection with the millennium, including a statement of the order of those events. For those who accept this premise Dr. Riley's treatment here will prove attractive. But the great host who have grown weary of dispensationalism will find little in it that will help them to be better Christians.

Dr. Brownville, the pastor of Tremont Temple Baptist Church in Boston, has put into his volume the sermon material that he used in a series of mid-week services with his church. While there is much here that is suggestive and helpful the reader who is not content with the dispensational view of the future will not get through the second chapter before his suspicions are aroused concerning the author's method of interpretation. In a rather arbitrary manner he draws distinctions between the Day of the Lord and the Day of Christ; between the Second Coming of Christ and the Manifestation of Christ. Such a distinction fits in with the extreme premillennial view that charts the course of the consummation of the Kingdom. In the second chapter the parable of the mustard seed is interpreted in full detail, with each item in the parable designating some particular phase of the consummation of the Kingdom. Such a treatment of the parables of Jesus is an unfruitful, if not dangerous

method, for it provides too much room for injecting our theories into scripture teachings. In a later chapter a passage in Ezekiel is interpreted as teaching that Germany and Russia must form an alliance. In support of this rather farfetched notion the author suggests that it has been rumored that Stalin and Hitler have entered into secret agreements. This type of Bible study appeals to some, and those who are attracted to it may wish to read this volume.

H. W. Tribble

Purity of Heart Is To Will One Thing. By Soren Kierkegaard. Translated from the Danish by Douglas V. Steere. Harper and Bros. 1938. 207 pages. $2.00.

There are two paths of thought to be followed by the student who would understand the meaning and message of a great life. One is the social biography, and the other is the intellectual biography of that life. They are not to be followed as two separate streams, but as two main currents to be distinguished, and yet to be seen as influencing each other. This is pre-eminently true in the study of the great Danish theologian, Soren Kierkegaard. The development of his philosophy is itself a fascinating study, but it cannot be understood apart from his home life, his frustrated love and tragic suffering and loneliness, and the unhappy relations with his community. But for one who has not made a study of his life, or of his thought, this book comes as a worthy introduction to all for which Kierkegaard stands. If only one of his books is to be read, surely this should be that one. And if others can be studied this will prove to be the right sort of introduction to them.

It is a devotional book. The sub-title says that it is a "spiritual preparation for the feast of confession." It stimulates the deep springs of genuine piety, but at the same time it introduces the reader through a very happy experience into the true flavor of Kierkegaard's religious thought. His text, with which he begins and which he follows throughout the book, is the following statement from the

fourth Chapter of James: "Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts ye doubled-minded." His thesis is that purity of heart is to will one thing, to concentrate all of the energies and interests of life upon one end or objective. If at first that does not impress the reader as being a distinctly religious message, he needs only to follow on with the author in his analysis of the experience of devoting life to one interest. Kierkegaard points out that a person cannot will just one thing in his life without choosing the Good as that thing. Choosing anything less than the supreme good is to introduce double-mindedness. For several chapters he leads the reader into a quiet consideration of the barriers that hinder purity of heart in choosing one supreme end or goal. The desire for variety and thrill, the desire for reward, the fear of punishment and the urge to escape it, the desire for good for the benefit that will come to self, the willingness to dedicate life to a worthy ideal only in a partial measure of life's potentialities, these are the chief hindrances that keep us from achieving purity of heart. Then he leads the reader into a discriminating consideration of the price that one must be willing to pay in order to achieve this high ideal. There must be readiness to suffer, a willingness to abide in loyalty to the Good at whatever cost, the willingness to face our weaknesses and hypocrisies, above all the price includes the readiness to suffer even to the extreme degree. Toward the close of the book he brings the reader to some considerations concerning the path that must be followed. What must I do as a seeker after purity? The answer is to be found in a clear appreciation of one's individual responsibility before God. It is an inner relationship that every life must foster, a relationship between man and his inner self, a relationship that is to be adjusted in accordance with God's judgment, and in accordance with God's eternity.

Here is a devotional book that is a genuine tonic. It will stimulate the reader intellectually, but the chief strength

will be to his spiritual nature. After all, the greatest need that many of us face is to avoid the dissipation of spiritual energies that is the price we pay for trying to do so many things. The genuine test of a devotional experience is the creation and conservation of spiritual strength within the life, and the harnessing and control of those energies for service under challenging demands. H. W. TRIBBLE

The Right to Believe. By J. S. Whale, President of Cheshnut College, Cambridge. Charles Scribner's Sons, New York, 1938. 132 pages. Price $1.25.

"What is Christianity, and what has it to say and do for the people living down our street?

To read this book is to answer these two questions. These pages have a very practical application. The author is sure that the Christian faith is as relevant to our urgent modern problems as discussion about finding a job or rearmament or the price of food.

> What are man's real needs?
> What has God done about them?
> Is it humanly possible to be a Christian in a world like this?
> How does belief in a life beyond the grave affect our outlook?
> How can we know God's will?
> What does Christian belief mean?"

Here is a college president who discusses vital religious problems in the vivid, easy language of the ordinary man so that even very young persons can read him with ready understanding. He does not approach these currently pressing questions as a theologian or for "great" thinkers but as an intelligent believer witnessing to our common Christian faith, then giving elementary grounds for the intellectual, ethical, psychological trust in practical, hopeful Christian living. For its aim, its range, and its brevity it is a very useful and very readable volume. W. O. CARVER

Revelation and Response. By Edgar P. Dickie. Charles Scribner's Sons. 1938. 278 pages. Price $2.50.

Is there any place for revelation in the mood that characterizes the thinking of our day? Is the present generation growing more skeptical with respect to the possibility of knowing transcendent truth? These questions are in the background of the first chapter in this very stimulating book. We are not so skeptical as we are sometimes inclined to think, as certain recent events painfully demonstrate. We are more experimental than adventurous in our general attitude toward life, thinks the author. "We are seekers rather than finders. But we are a little hectic in our search because we are not sure what it is we are looking for." He quotes approvingly Emil Brunner as follows, "Opposition to faith in revelation does not grow out of science, philosophy, or culture, but out of false thinking about science, philosophy and culture." He refers to a conversation with a scientist "who declared that belief in God was absurd, but who admitted that for fourteen years he had not attended church and for ten years had not read the Bible." So goes much of our thinking today with respect to religious truth. There is much superficiality, much shallow credulity, much flippancy that is "the vice of an evil old age," that may explain the lack of deep interest in the principle of revelation that is basal in religion. From an analysis of this modern temper the author goes on to distinguish between revelation and discovery in religion. Those types of philosophical and psychological thought that tend to rule out the claims of religion are not such formidable opponents as might appear to the one who reads only the attacks that these views make on religion. Is it materialism that would vitiate the view that builds upon revelation? "If there were nothing but matter there would be no materialism; if there were nothing in man but what the chemist and biologist can discover, there would be no chemistry and biology. The fact that there *is* more than they can discover leaves the field open to the metaphysician and the theologian." This atti-

tude leads the author also to his answer to the current types of psychology that would rule out the possibility of a religion based upon revelation.

He then investigates the possibility of revelation from the standpoint of moral values, which provides for him a good introduction into his discussion of Authority and Reason in man's quest for spiritual truth. His general position is that "in spiritual matters certitude belongs not to reason but to love." Nevertheless there is some value in skepticism, and reason has a definite service to render in man's grasp of spiritual reality. In the chapter on Reason and Revelation the author presents a discriminating summary of the contribution that the Theology of Crisis is making to this discussion, particularly in Barth's emphasis upon revelation as the fixed point that saves us from the confused relativism that grows out of the humanistic approach, and the treatment that both Barth and Brunner give (though in a significantly differing manner) of the conception of the *imago dei*. These considerations lead him logically into a treatment of The Word of God and The Church of Christ. After presenting three types of mysticism (material, emotional and individualistic), he proceeds to examine the doctrine of the authority of the Bible, and of the Church. Here the author approaches the very heart of his problem, which he unfolds and analyzes in the remaining chapters of the book around the following general themes: Revelation and History, Religious Certainty, and The Finality of the Christian Gospel. Here is a good statement that suggests the attitude that the author exhibits throughout these chapters: "Some religions have their center in an *imperative*—commandments, fastings, prayers. Others present an *optative* as in the Messianic hope. Christianity is founded on an *indicative*." And again: "Three points must be kept in view if the relation of Christianity to history is not to be obscured. (1) Christianity began with an indicative; not a belief in messianism, but in a Messiah. (2) The indicative took this particular form: 'God was in Christ reconciling the

world to himself.' (3) This historical figure is also the contemporary of all generations."

These twelve chapters present a very valuable survey of the whole problem of revelation as it is related to the various streams of modern thought. The author is conversant with the best of recent literature pertinent to the subject. His quotations are pointed, and his analysis is clear. His thought proceeds from a comprehensive view of the field as a whole to the solution of the entire problem in the historic self-revelation of God in Jesus Christ. Quite fittingly the book closes with a discussion of Jesus as Lord.

At the beginning of each chapter a very helpful summary of the material presented therein is given. This is a valuable addition to the make-up of the book, especially for the use that may be made of it in group and class discussion.

H. W. TRIBBLE

The Experimental Logic of Jesus. By Ralph Waldo Nelson. New York, 1936. Fleming H. Revell Co. 452 pages. $3.00.

We have here a truly remarkable, interesting, stimulating and puzzling book, that has escaped this reviewer's notice for two years. The author is Professor of Philosophy and the Philosophy of Religion in Phillips University, Enid, Okla.

As a student more than twenty years ago he discerned, as he believed, that Christian thought for fifteen centuries had mishandled the Christian message and misinterpreted the Christ to the subversion of Christian truth and with the result that Christian history has moved along lines other than the clear way of the meaning and purpose of Jesus. He thinks this is due to seriously, radically erroneous "logic." The Aristotelian logic has dominated the western world and Western Christianity from the third century to the nineteenth.

Now in the modern world science has followed a different "logic"; and this new "logic of experimentation" has largely influenced the field of social science and thus of philosophy. Theology and ecclesiology have continued to be formed by the Greek logic. This work points the way to freedom from *a priorism* and to true Christianity. So the author believes. His present work he regards as an introduction to the needed reinterpretation by following in religion the new "logic."

Now, one must agree at once that Jesus' method was that of life and not of abstract thought. Still, it was not that he introduced a new and different logic. Professor Nelson tries to align Jesus with experimental behaviorism as against dogmatic authoritarianism in our very modern conflict. Jesus did not in the sense of that contrast. Protestant theologians, to be sure, can not claim Jesus in support of their interpretative dogmas taken as absolute, but neither can the experimentalists claim his support of their dogmas of relativism. He did not seek to achieve dogmatic premises as a basis of knowledge. Nelson is quite right in denying that we can make the life and teachings of Jesus "dogmatic premises of speculative logic"; neither can we use them as "dogmatic premises" for what we today rather uncritically call "inductive logic."

It really is not a question of logical processes at all. It is a question of our premises, how they are arrived at, how supported and how cogently used. When Nelson charges Christian theologians with using "pagan logic" for fifteen hundred years, he seems to me to miss the point. Logic is neither pagan or Christian. Jesus did not think in terms of this contrast. The only pertinent question is, Is it logic?

Nelson seems to know no distinction between experiment and experience, or he might say that experience is always expermimental, but that this would palpably be erroneous. He denies *intuition,* but makes much of *revelation.* Relatively these are counterparts. It is very interesting to follow this discussion in its later use of miracles, ceremonial

forms and other aspects of church practice even his own distinctive Disciples' practice.

When the author tells us that "it was the Philosophy Department" of "the Chicago School of Pragmatism, which gave the final turn to my (his) thinking," he seems to have been unaware that this particular "school" was already feeling its weakness and is now seeking reconstruction on wider and deeper foundations and seeking a new name. So our author will find his efforts to procure general favor for "the truly behavioristic theology" as the bearer of "the logic of Jesus" leaving him stranded on the sands of a stream rapidly running out. It is a pity, too, for what is aimed at is in the main desirable. Its terminology is unfortunate and seems to have deluded the thinker.

Since I am unable to approve the thought framework of this work on which a very earnest Christian scholar has expended so much energy and on which he sets a great hope, it is fair that I give the work the benefit of opinions that may carry much farther than mine. The publisher is able to quote, among other words of high praise, the following:

Prof. Frederick L. Schuman, University of Chicago: "This study seems to me one of the few really notable contributions to contemporary religious and philosophical thought. I have found the reading of the manuscript a truly great intellectual and spiritual experience. Chapter XIII, 'Golgotha' is surely one of the author's most powerful chapters. It rises to real heights of eloquence and moral grandeur."

Rev. E. Stanley Jones: "A fresh rediscovery of the original outlook and spirit of Jesus. And it comes with freshness, brushing the cobwebs of the centuries from our thinking and outlook. The original Jesus—what attitude did He take toward life? He asked men to test and try and experiment. And as they did so they found that He was actually saving them—from themselves, from their pessimisms, their sins. He was therefore a Saviour. This came as a result of experiment."

W. O. Carver

The Human Quest and the Divine Plan. By William Hazer Wrighton, Head of Department of Philosophy, University of Georgia. Zondervan Publishing Company, Grand Rapids, Mich. 1938. 165 pages. Price $1.00.

This might be called a primer of Christian Philosophy. This would not imply any lack of grasp or depth of thought. It would indicate that it is thoroughly Christian; that it outlines the chief questions that constitute the materials of a philosophy of religion; that it is written in language requiring no previous reading of philosophy and no acquaintance with the current philosophies. The reading is easy and rewarding.

There are twenty brief chapters, arranged in orderly relation under four divisions: "The Search for a Plan"; "God's Plan;" "The Plan Applied;" "The Results of the Plan."

Much of it is as much an outline of Christian doctrine as the framework of a philosophy. Christ, the Holy Spirit, Prayer, the Second Coming all find place. The Bible is freely quoted. It is devout, intelligent. It is as much a volume of short sermons as a primer of philosophy.

W. O. Carver

IV. MISSIONS AND HISTORY.

Heroes of the Baptist Church. By Ronald W. Thomson. The Kingsgate Press, 4 Southhampton Row, W. C. 1., London, England, (Price, 2/6). First published, November 1937.

One of the valuable things which many modern young folks have lost, it seems to this reviewer, is a sense of the continuity of history and the greatness of their own past. The revulsion against propaganda history and the great debunking game swung the pendulum far past the bounds of logic and reason; and a sense of horror and disgust at the uses to which "history teaching" are now being put in many parts of the world may serve to keep it there. However,

there are indications that the swing back has begun. Not long ago one of our liberal newspapers contained an eloquent appeal for founding our belief in democracy on a reasoned and honest understanding of our nation's history. Radio programs, to cite a conspicuous example, for several years have turned to the past and made history "come alive" for many who had scarcely taken the trouble to realize that there was such a thing as the past.

This revived interest, operating in the field of religion, gave us that popular resumé, "See Those Banners Go," which doubtless has done a great deal in telling Christians of many denominations something of their own past. It should be made stronger and fed with adequate and honest food. The times of intolerant and unprofitable controversy and the spirit of unreasoning self-complacency may be, as we hope, forever past. But the growth of welcome tolerance, understanding and the spirit of unity amongst all who name the name of Christ will not be worthily served by forgetting those principles for which Baptists have stood down the ages, and those men who gave spirit and body freely to Christ in defense and advance of such principles. Young Baptists, in particular, need to consider the pit whence they were digged, and to learn an honest pride in the exploits of the great men of old who belong particularly to us. For this reason it is with great pleasure that we hail the appearance of a book such as this which comes to us from England and which undertakes to acquaint young Baptists with the pioneers, soldiers, preachers and statesmen of our denomination.

While the volume "is intended primarily for the young people of the churches," many not so young may read it with instruction and profit. There are eight chapters, dividing the Baptist Heroes into Pioneers, Soldiers and Preachers, Men who Suffered Persecution, Men who Lit the Missionary Torch, Those who Bore the Torch, Great Administrators, and "Mr. Greatheart and Mr. Valiant for Truth"—the two latter being Charles Haddon Spurgeon and

John Clifford. Much of the material will be entirely new for the average young American Baptist. To him, the earlier chapters, dealing with the founders of the English Baptists, and those dealing with the great early Missionaries, will be most interesting. Some one surely should do for our American Baptists what this author has done for the English; someone should go back beyond English Baptists and give all young Baptists a view of earlier continental heroes and forebears.

The aim has been to make these biographical sketches "short, easily readable and yet accurate." To this reviewer it seems that a good deal of interest and probably some accuracy have been sacrificed to the first two qualifications; but on the whole the book serves its purpose well. The volume, most reasonably priced, would make a delightful and valuable gift for B. T. U. leaders, Sunday-school teachers and officers—deacons!—sons and daughters, and all to whom the name and faith of Baptists is, and should be more, precious.

RUTH C. GARDNER

The First Five Centuries of the Church. By James Moffatt. The Cokesbury Press. 1938. 262 pages. Price $2.00.

In this book the author presents a study, from a certain viewpoint, of those very important "First Five Centuries of the Church." It is difficult to classify, as it can hardly be called a history of the church, yet there is much history threaded through "all sorts of opinions" and even dogmas.

It is well written, with a pleasing style making all parts of the book delightful reading. The purely historical parts constitute its real worth. The Chronological Tables—"Secular and Church" which preface each chapter, are quite often a greater contribution than the "chapter" which follows—this is especially true of the "secular" chronology. "Books and References for further study" form a large and exceedingly valuable addition for the student of both history and religions.

The title of the book suggests the "outline" and to some extent, the "method" of treatment. "The First Christian Century." "The Second Christian Century," etc., etc., are the headings of the five chapters. One believes that many vital points of history in these early centuries should have been included which are omitted and that the total impact and impress would have been enhanced if some other things had been left out. As a whole it is hardly as satisfactory a volume as one should expect from the capable author.

F. M. Powell

The Christian Message in a Non-Christian World. By Hendrik Kraemer. Harper and Brothers, New York. 1938. 455 pages. Price $3.00.

Continuously since the Jerusalem Conference of 1928, Christian leaders and thinkers have been working on the formulation of the Christian Message and the proper and effective means of expressing it through the medium of missions. That historic meeting produced a statement of the message which was adopted by the delegates; but it was rather generally recognized that this statement was not final: it was a compromise formulation which sought to satisfy both the liberals and the conservatives among the delegates and their constituencies, and which consequently did not fully satisfy either group. It was too "theological" for the extreme liberals, and not "theological" enough for the fundamentalists. Since 1928 the gap between the two points-of-view has not been appreciably closed. In 1932 the liberals published a strong statement of the Christian Message as they saw it, in *Re-thinking Missions.* The question is yet being debated, whether Christian missionaries are to go to non-Christian individuals and peoples with a theocentric message of salvation which is to be either accepted or rejected, or with a humanistic ministry of helpfulness and mutual sharing.

This present volume is a statement of the Message from the conservative standpoint. There is significance in the

fact that the book was written explicitly at the request of the International Missionary Council, and presumably gives expression to the general fundamental position favored by the majority element within the Council. It is designed for use as the basis of discussion of the Christian Message at the World Missionary Conference in Madras. Before this review is published, that conference will have met, and by acceptance or rejection, by addition to, or amendation of, the various elements presented in this book, a statement of the essential nature, aim, method, and message of Christian missions will doubtless have been formulated, designed to serve as the basis of missionary operations in the next generation. This book may therefore prove to be what has been claimed for it—"the most important missionary volume of this generation."

Doctor Kraemer is Professor of the History of Religions in the University of Leiden, Holland. His thought is overmastered by the new Continental theology generally called "Biblical realism." This he holds in a somewhat modified form, not so radical as Barthianism, yet with a basic emphasis upon the fundamental difference between Christianity as *revelation from God* and the world religions as *human strivings after God.* It is on the basis of this theology that he repudiates the proposition that missions should aim "to seek with people of other lands a true knowledge and love of God" (as proposed in *Re-thinking Missions,* p. 59), and states quite bluntly that "the only valid motive and purpose of missions is and alone can be to call men and peoples to confront themselves with God's acts of revelation and salvation for man and the world as presented in Biblical realism, and to build up a community of those who have surrendered themselves to faith in and loving service of Jesus Christ" (p. 292).

The aim and method of missions is stated only after a comprehensive survey and incisive appraisal of current facts and trends in Christianity, the non-Christian religions, and the general cultural milieu of today. This aspect of the

book is invaluable to the student of missions and world affairs.

It is interesting to note that since the appearance of Kraemer's book, Harper has published another volume on the same theme, *A Working Faith for the World,* by Hugh Vernon White, which is palpably an attempt to answer and refute the fundamental theological position of Kraemer, coming from the liberal American school. White's work is reviewed elsewhere in this issue. The two books reflect accurately two extreme tendencies in present day Christian thought and life. It may be said that there is some truth in both extremes, though not equally divided; and that the whole truth will be found somewhere between the two, in a theology which has not yet been formulated for our day.

CORNELL GOERNER

The War Against God. By Sidney Dark and R. S. Essex. The Abingdon Press, 1938. 301 pages. Price $2.00.

"This book is a history and not a polemic. It is an attempt to tell fairly, dispassionately and in a popular form the story of the revolt against the idea of God. We have not attempted to write another history of rationalism or of anticlericalism, with which we have only been interested when, as often happened, the revolt against the church has been the prelude to the rejection of God Himself" . . "We have let the unbelievers speak for themselves. It has not been our business to pillory or cross examine" . . . "The denial of God is an essential part of the most interesting, the most intelligible and perhaps the most menacing of contemporary political movements." These "at random" quotations from the "Foreword" give an idea of the aim and scope of the authors.

The book is carefully compiled and "honestly documented." Following the Foreword, comes the Introduction, I and II respectively. 1. "From Job to Maciavelli:" 2. "From Luther to Comte." Then, "Polite and Popular Unbelief," "Russia," "Germany," "Turkey," "Mexico," "Spain" and

"England." Each of these, within the limits of the purpose of the authors, is set forth, generally, in the exact words of those who are at "war against God." This book is not a popular presentation. One realizes the difficulties of the subject but also believes it could have been made more interesting, and more useful by broadening the scope and by the use of footnotes. But at that, it is the best book of its kind that one knows. F. M. POWELL

Union of Christendom. Edited by Kenneth MacKenzie, Bishop of Brechin. The Macmillan Co. 1938. 702 pages. Price $3.00.

Here is a large, generally well written book, which contains much useful (and more useless) material, seemingly for the purpose of bringing the rest of Christendom around to an acceptance of the usages and practices of the Anglican Church—more especially to the small section, self-designated as "Anglo-Catholic." The front-cover page contains some valuable information which will be quoted:

"After the Oxford and Edinburgh Conferences, which showed to many a new Vision of the possibility of a United Christian Front—what next? Surely the urgent need is for the rank and file of Christendom to study the doctrinal principles of the different Churches, what each stands for, and what are the difficulties arising from habit, tradition and outlook. This great, almost encyclopaedic, work provides all that the ordinary student is likely to require. It takes him into many unfamiliar fields, in each of which he is guided by an expert who really knows the ground.

The contributors are: The Archbishop of Brisbane, The Bishop of Brechin, The Bishop of New York, R. A. Ashworth, Nicholas Arseniev, J. Wilson Baird, H. Beevor, B. Iddings Bell, C. J. Cadoux, S. C. Carpenter, D. J. Chitty, A. Couratin, F. de Jonge, V. A. Demant, Eric Graham, F. P. Harton, A. G. Hebert, F. Hood, F. H. Knubel, W. F. Lofthouse, E. Molland, T. M. Parker, G. D. Rosenthal, W. J. Sparrow Simpson, W. A. Wigram, George Every, Sir Stephen

Gaselee, C. M. Jacobs, A. W. James, Prof. A. Hamilton Thompson, Beatrice Hamilton Thompson."

The "Foreword" is by the Editor, and something of the attitude of the entire book is reflected there. The "outlook" (largely *in*-look and *back*-look) is almost wholly European, and thus, makes small appeal to the free Churches of America—True, many "Non-conformists" write here, but to the thinking Evangelical, the hand may be "Esau's," but the voice is certainly Jacob's! There is almost endless use of the term "Catholic," making little or no distinction when *Roman* Catholic is meant, or a rather mythical and shadowy something, which never did exist!

Perhaps this book will do much good, in spite, since it brings into the open many things that the average Christian did not know existed. Certainly it clears the atmosphere as to *motive* of the Anglicans in their *seeming* contention for a "united Christendom" There is a woeful lack of appeal to the New Testament; there is more seemingly, of the attitude of the Christians of the second, third and fourth centuries, i. e., to adopt the alleged method of the pagans—a united Front—to fight paganism. F. M. POWELL

Five Times Ten. A Child's Story of Woman's Missionary Union. By Myrtle Anderson Lane. Broadman Press, Nashville. 1938.

A beautiful publication, completing the series of Jubilee books for all grades in the organization of the W. M. U. of Southern Baptists. It is a work of art in the structure and in the mechanical get up. The pictures are educational and attractive. W. O. CARVER

For This Cause. By Inabelle Graves Coleman. Publicity Secretary, Foreign Mission Board, Richmond, Va. Broadman Press, Nashville. 1938. 117 pages. 25 cents.

This volume prepared for use in connection with the annual Lottie Moon Offering of the Woman's Missionary Union of the Southern Baptist Convention has much more than occasional value. It is a discussion of the ground, the

progress, the problems of Missions, especially Southern Baptist Missions, but not limited specifically. There are Scripture exposition, outline discussion, story illustration, prayer appeal and guidance, hymn and other poetic stimulation and expression.

Especially for group study this beautiful little volume has abiding worth, which is the reason for this notice which has to follow the special occasion for which the book was written.

W. O. CARVER

V. MISCELLANEOUS.

Doran's Ministers Manual, 1939 Edition. Compiled and edited by the Rev. G. B. F. Hallock, D.D. Harper and Brothers. 1938. 567 pages. Price $2.00.

This is the fourteenth annual issue of the classic of all ministers' manuals, and while one has not seen them all, this issue combines the excellencies of those studied, eliminates largely any fault they had, and adds new helps and information that none of them nor all of them combined possessed in like measure. One can give only a brief summary of the wealth of material contained in the handy volume:

"Sermon Outlines—Prayers—Poems—Hymns—Texts and Subjects—Illustrations—Sermons for Children—Prayer Meeting Topics—Lenten Suggestions—Plan Your Program —Plan Your Preaching—Special Services—Suggested Books —Church World Almanac and Year Book, etc."

While the book is designed primarily for ministers, the 1939 Edition will be found helpful and suggestive to all church members, and of especial value to Sunday-school teachers, since the manual has a brief but pointed and sympathetic treatment of the International Sunday School lessons for 1939. In fact,

"Ministers and all church workers who lead religious services will recognize instantly the value of this Manual.

No matter what the need may be, here are the source materials and helpful hints which aid in preparing sermons and services for every Sunday in the year.

This 1939 Edition is an entirely new volume with fresh material distinct from any former issue. All the popular special features are again to be found within its covers, including the valuable reference section of Convenient Clergy Helps."

Clear apart from the immediate use a minister may or should make of such a manual, it is a thesaurus of perennially useful information, inspiration and ready reference which deserves a permament place in his library.

F. M. POWELL

Macmillan's Modern Dictionary. Compiled and Edited under the supervision of Bruce Overton. The Macmillan Co. 1938. 1,466 pages. Price $3.50 (thumb-notched).

Here is a marvel of convenience and information in an entirely new sort of "set up," printing, arrangement, typing, binding, etc. In fact it is practically *literally* true that this is "the most usable ready reference Dictionary ever devised for schools, colleges, homes and offices." There are over 140,000 entries, supplying the widest sort of information on the widest range of subjects: geographical biographical, mythological, Biblical, scientific, etc. "In it are to be found idiomatic phrase, slang, colloquialisms, abbreviations," etc., and it has the very latest additions to the language from all sources, up to 1938.

It has large, clear type. The 1466 large pages, are designed for easy reading, both by the lines for each entry and by the two column pages. Then all items of information are brought together in a single, unified alphabetical arrangement; there are no "appendices and special sections." The pronunciations are those established by the best modern usage, and marked by a simple diacritical marking system for which no "key" is needed to explain its use! Finally it is bound in a strong, special waterproof fabric—"brand

new"—which is not affected by water, perspiration, grease and the acids usually encountered. And it surely meets every requirement of modern scholarship. Get this Dictionary—the king of its kind. F. M. POWELL

Filled! With The Spirit. By Richard Ellsworth Day. Zondervan Publishing House, Grand Rapids, Michigan. 1938. 389 pages. Price $1.50.

Here is a New Year's gift of rare worth. It is a book of devotions for the year, and for the years. The Scripture passages have been selected with discriminating insight, and the comments are pithy, pointed, penetrating, purposeful. Simplicity and directness are combined with quiet fervor, so that the reader feels lifted and refreshed and started on the new day with zest and confidence after the meditation which the daily reading stimulates and guides. The "family altar" will be greatly enriched by the use of this excellent book. G. S. DOBBINS

The Gospel of Christmas. By J. Harold Gwynne. Eerdmans Publishing Company. 1938. 150 pages. Price $1.00.

Here we have a sort of "Handbook" about Christmas, based on the Book, which plans, and succeeds in an intimate way, to produce in every reader "the real Christmas Spirit."

The book is divided into three "Parts," with five "chapters" to each part. Part One. (1) The First Christmas Songs. (2) The Christmas Offer. (3) The Quiet in the Land. (4) The Christmas Star. (5) The Birth of Jesus Christ. Part Two: (6) The Christmas Angels. (7) What the Shepherds Heard. (8) What the Shepherds Found. (9) Three Glimpses of the Christ Child. (10) How God spoke to the Wise-men. Part Three: (11) What Christ wants for Christmas. (12) When the Angels went Away. (13) After Christmas. (14) Christmas Tears. (15) Christmas and the Cross.

Each chapter is prefaced by the words of a "Christmas Song" or poem, and poetry and illustration are interspersed

throughout the various discussions. It is the sort of book one wishes to have at hand during the whole year. "It does things to you" that we all need done to us and for us.

F. M. POWELL

The Spirit of the Shepherd. By M. P. Krikorian. Zondervan Publishing House, Grand Rapids, Mich. 125 pages. Price $1.00 net.

A shepherd who has had experience with sheep in the shepherd country writes of the Shepherd Psalm. He loves this great psalm and interprets it with simplicity and charm. His stories and descriptions of life in Bible lands lend a charm to his book. Teachers and students will find much to interest and to help them. KYLE M. YATES

Witnessing With Power. By Albert Hughes, D.D. Zondervan Publishing House, Grand Rapids. 1938. 150 pages. Price $1.00.

This little book is composed of devotional studies in the Book of Acts. The author traces the work of the Holy Spirit in the early disciples and shows how the Spirit made them convincing and unafraid witnesses of the Word. The author "wonders whether we have missed the whole purpose of Acts and are torn asunder trying to understand and interpret it." His book is an effort to show that, "Acts is *the witness Book.*" EDWARD A. MCDOWELL, JR.

Peloubet's Select Notes on the International Sunday School Lessons. By Wilbur M. Smith. W. A. Wilde Company, Boston.

The sixty-fifth annual volume of this valuable lesson help is ready for the teacher. For those who have used it little commendation is needed. For many years it has been considered our best commentary on the lesson text. The present volume is exceptionally well prepared. The quotations and illustrations are well chosen and useful. The outline and treatment of the text show much thought. The maps, charts and pictures make their own contribution.

KYLE M. YATES

Books Received.

Points For Emphasis, 1939. By Hight C. Moore. Sunday School Board. 1938. 192 pages. Price 35 cents.

These well known "comments" on the Sunday School Lessons by Dr. Moore, appear in the twenty-second annual volume. All of the usual features are retained with additional helps, maps, charts, etc. This is the "King of its kind."

The Story of Christmas. By R. J. Campbell. The Macmillan Co. 1938. 288 pages. Price $3.00.

Here is retold, and freshly told, the greatest story in all the world's history. The author presents it in both its ancient and modern setting, and draws material from widely separated lands, peoples and customs. This is a fascinating and valuable book for permanent reference.

The Marian Exiles. By C. H. Garrett, Cambridge University Press. 1938. 388 pages. Price $6.50.

"A study in the origins of Elizabethan Puritanism," and a new study and revaluation of the "Persecutions and Exiles," under "Bloody Mary." The author writes with the snap of "partizanism," and one does not have to agree with her to highly value the new material and the great amount of research which have entered into this remarkable volume.

A Southerner Discovers the South. By Jonathan Daniels. The Macmillan Co. 1938. 346 pages. Price $3.00.

This is capital reading from first word to last. Here is sympathy without adulation; good humor, without levity, understanding without patronage and rich style without sophomoric. This is a rare, thrilling story about a great people that has "needed such a telling" for a long time.

F. M. POWELL